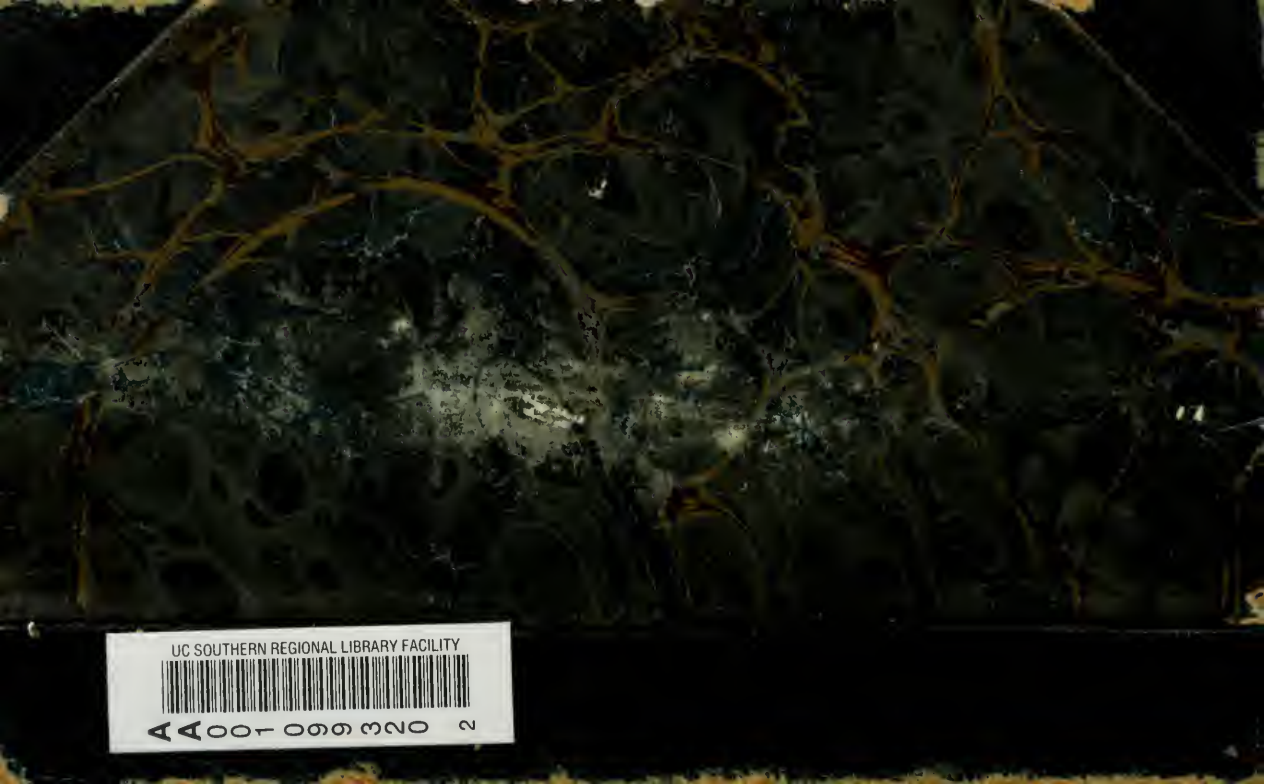
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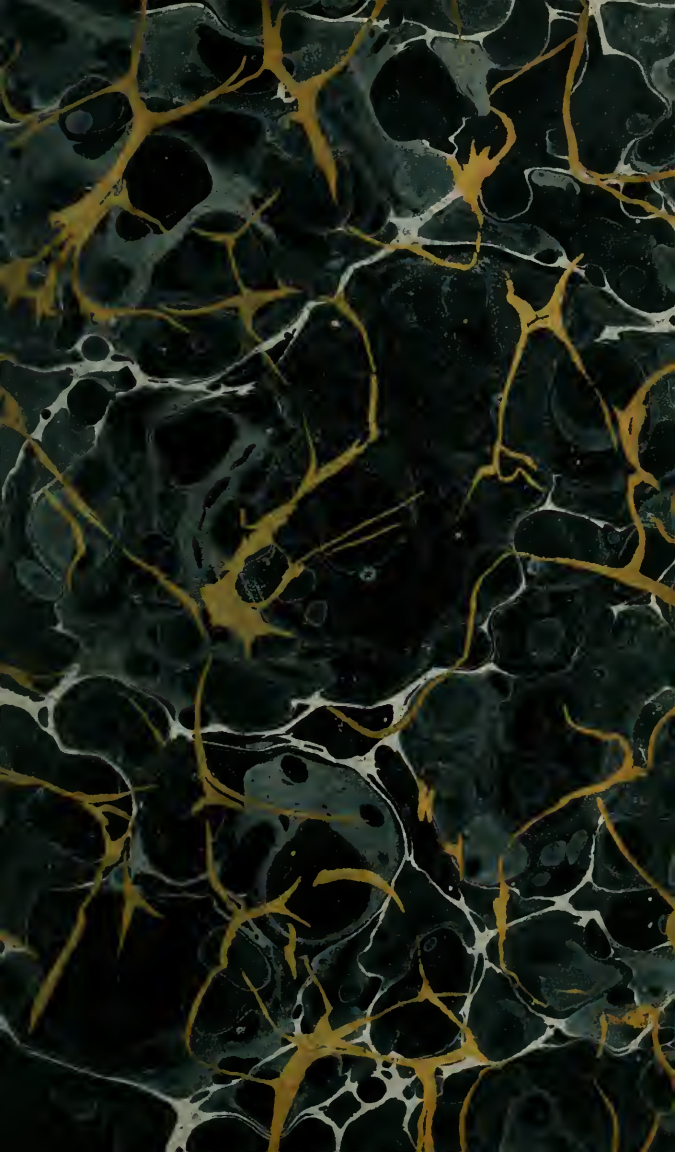

CANONS OF THE NEW CHURCH

CANONS OF THE NEW CHURCH

OR, THE ENTIRE THEOLOGY

OF THE

NEW CHURCH

OF

THE ONE AND INFINITE GOD
THE LORD THE REDEEMER, AND REDEMPTION
THE HOLY SPIRIT
THE DIVINE TRINITY

FROM THE LATIN

OF

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THE SWEDENBORG SOCIETY
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This translation is made on the basis of Dr. Samuel Worcester's edition of the Latin text. He had the advantage of an additional MS. copy of the original Latin text of Swedenborg to guide him in his work.

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THE CANONS OF THE NEW CHURCH.

PROLOGUE.

That at this day nothing else than the self-evidencing reason of love will re-establish [the Church], because it has fallen away [from the truth].

That the Church of this day errs concerning God; that it errs concerning Faith; that it errs concerning Charity; and that it knows nothing of Eternal Life; thus that it is in thick darkness.

That the whole of religion is founded upon the idea of God; and that the former follows according to the latter.

That this Church is that to which all churches, from the first in order, have pointed; and concerning which Daniel prophesied.

A New Church could not be established before the last Judgment was accomplished is, for this reason, that holy things should not be profaned. Then it was promised that the spiritual sense of the Word would be revealed and that [it would

be revealed] because the Lord alone is the Word, whose Advent then takes place.

The reason that few at this day have religion is: (1) That it is not known of the Lord that He is the Only God, in person and essence, in whom is a Trinity; when nevertheless all religion is founded upon a knowledge of God and adoration and worship of Him: (2) That it is not known that faith is nothing else than truth, and that it is not known whether that which they call faith is truth or not: (3) That it is not known what charity is nor what evil and good are: (4) That it is not known what eternal life is.

In the degree in which the truths of life become of life, in that degree the truths of faith become of faith and not a whit more or less. Some things are of knowledge and not faith.

IN THIS WORK IS CONTAINED
THE WHOLE THEOLOGY
OF THE NEW CHURCH
WHICH IS UNDERSTOOD BY THE NEW
JERUSALEM IN THE APOCALYPSE.

OF GOD.

SUMMARY.

1. That there is one God.

2. That this one God is the Esse itself, which is Jehovah.

3. That this God Himself is from eternity; and therefore is Eternity Itself.

4. That God, because He is Esse Itself, and is from eternity, is the Creator of the Universe.

5. That this One and Only God is Love Itself, and Wisdom Itself; thus Life Itself.

6. That He created the Universe from the Divine Love through the Divine Wisdom, or, which is the same, from the Divine Good through the Divine Truth.

7. That the creation of the universe with Him had for an end an angelic heaven from the human race:

8. Consequently the communication and conjunction of His Love and His Wisdom with men and angels, and from it their blessedness and felicity to eternity.

9. That this end was in God the Creator from eternity and is to eternity, and that thence there is by Him the preservation of the created universe.

10. That God through His Divine proceeding

is Omnipotence, Omnipresence, and Omniscience. —(*Apoc. Rev.*, n. 31.)*

Chapter I.

Of the Unity of God; or, that there is one God.

1. That the highest and inmost of all the doctrinals of the Church, and hence the universal of them all, is the knowledge and acknowledgment that God is One.

2. That unless there were One God, the universe could not have been created and preserved.

3. That in the man who does not acknowledge God the Church is not, and thus heaven is not.

4. That in the man who does not acknowledge one God, but several, nothing of the Church coheres together.

5. That there is a universal influx from God, and out of the angelic heaven, into the soul of man, that there is a God, and that He is One.

6. That human reason, if it will, can perceive from many things in the world that there is a God, and also that He is One.

* [Annotations from the margin.] That theological subjects occupy the highest region of the human mind. These are innumerable. That God is in the midst of them. That there is influx from Him below into all and each thing as from a sun. That hence speech, like knowledge of Him, pervades and fills all those things. That conjunction with Him makes man His image. That conjunction takes place through love and wisdom.

7. Hence it is, that in the whole world, there is no people, which has religion and sound reason, that does not acknowledge and confess ONE GOD.

8. That the Sacred Scriptures, and hence the doctrines of the Churches in the Christian world, teach that there is ONE GOD.

9. But that as to the quality of that ONE GOD, peoples and nations have differed, and still do differ.

10. That they have differed, and still do differ, concerning God and His Unity, arises from many causes.

CHAPTER II.

THAT THAT ONE GOD IS ESSE ITSELF, WHICH IS JEHOVAH; OR, OF THE ESSENCE AND EXISTENCE OF GOD IN HIMSELF.

1. That that one God is called Jehovah from ESSE, thus from this circumstance, that it is He "*Who is, was, and is to come;*" or, what is the same thing, that He is "*the First and the Last, the Beginning and the Ending, the Alpha and the Omega,*" (Rev. i. 8, 11; xxii. 13; Isaiah xliv. 6.)

2. Consequently that the one and only God is Essence, Substance, and Form; and that men and angels are spiritual essences, substances, and forms, or images and likenesses, in so far as they derive [this] from the one and only Divine [Essence, Substance, and Form].

3. That this Divine Esse is Esse in Itself.

4. That the Divine Esse in Itself is, at the same time, the Divine Existere in Itself.

5. That the Divine Esse and Existere in Itself, cannot produce any other Divine which is Esse and Existere in Itself.

6. Consequently, that another God of the same Essence with the One God is not possible.

7. That a plurality of gods in ancient times, and partly also in modern times, has derived its origin from no other [source] than that of not understanding the Divine Essence.

Chapter III.

Of the Infinity of God.

1. That God, since He was before the world, and thus before there were spaces and times, is Infinite.

2. That God, since He IS and EXISTS in Himself, and all things in the world ARE and EXIST from Him, is Infinite.

3. That since God, after the world was made, is in space apart from space, and in time apart from time, is Infinite.

4. That since God is the all in all things of the world, and, in particular, the all in all things of heaven and the Church, is Infinite.

5. That the Infinity of God, by way of correspondence with spaces, is called Immensity; and that His Infinity, by way of correspondence with times, is called Eternity.

6. That although the Immensity of God is by way of correspondence with spaces, and His Eternity by way of correspondence with times, still there is nothing of space in His Immensity, and nothing of time in His Eternity.

7. That by the Immensity of God is understood His Divinity as to Esse; and by the Eternity [of God], His Divinity as to Existere; both in Himself.

8. That every created thing is finite; and that the Infinite is in finite things as in Its receptacles.

9. That angels and men, because they are created and hence finite, cannot comprehend the Infinity of God, neither His Immensity and Eternity, such as they are in themselves.

10. That nevertheless, when illustrated by God they can see, as through lattice-work, that God is Infinite.

11. That an image of the Infinite is also impressed on the varieties and propagations [of things] in the world; on the varieties, in that there is not one thing precisely like another; and on the propagations, both animate and inanimate, in that the multiplication of one seed is to infinity, and prolification to eternity; besides many other things.*

12. That in the degree, and according to the manner, in which man and angel acknowledge the Unity and Infinity of God; in the same degree, and in the same manner, if he lives well, he becomes a receptacle and image of God.

13. That it is vain to think what was before

* [ANNOTATIONS FROM THE MARGIN.] OF THE ESSENCE AND EXISTENCE OF GOD; OF THE IMMENSITY AND ETERNITY OF GOD, or chiefly such things as shall illustrate them.

(3) That there are certain forms—as the squaring of the circle, the hyperbola, series of numbers which tend to the infinite; the diversities of the human countenance, also of dispositions; also the angelic heaven of light can be infinitely increased; from the starry heaven, etc.

the world, also what is outside the world; since before the world there was no time, and outside the world there is no space.

14. That a man from thought concerning these things may fall into delirium, unless he is to a certain extent withdrawn by God from the idea of space and time, which inheres in each and all and in each thing of human thought, and adheres to angelic thought.

Chapter IV.

Of the Creation of the Universe by the One and Infinite God.*

1. That no one can conceive in idea, and perceive that God created the universe, unless he knows first something concerning the spiritual world and its sun, and also concerning the correspondence, and thence the conjunction, of spiritual things with natural.

2. That there are two worlds; a spiritual world, where spirits and angels are; and a natural world, where men are.

3. That there is a Sun in the spiritual world, and another in the natural world; and that the spiritual world has existed and subsists from its own Sun, and the natural world through its own sun.

* [Note from the Margin.] See above concerning Jehovah, or concerning the Esse of God; also No. 1, and from those passages let those things be extracted which are not given here.

4. That the Sun of the spiritual world is pure Love, from Jehovah God who is in the midst of it, and that the sun of the natural world is pure fire.

5. That all which proceeds from the Sun of the spiritual world is alive; and that all which [proceeds] from the sun of the natural world is dead.

6. That hence every thing which proceeds from the Sun of the spiritual world is spiritual; and every thing which [proceeds] from the sun of the natural world is natural.

7. That Jehovah God, through the Sun, in the midst of which He is, created the spiritual world; and through this [Sun] mediately, He created the natural world.

8. That spiritual things are substantial, and that natural things are material; and that the latter have existed and subsist from the former, like posterior from prior, or exterior from interior.

9. That hence all things which are in the spiritual world are also in the natural world, and *vice versâ*, with a difference of perfection.

10. That the natural, since it originates from the spiritual, as the material [does] from the substantial, they are everywhere together; and that thus the spiritual exercises its activities and performs its functions through the natural.

11. That in the spiritual world an idea of creation perpetually exists; since all things which there exist and are made are created in a moment by Jehovah God.

12. That around every angel in heaven there is an idea of creation.*

13. That there is a correspondence between those things which are of the spiritual world and those which are of the natural world, and by correspondence conjunction of both.

14. From these things it is evident, that the creation of the universe from the One and Infinite God can in no wise be conceived without a previous knowledge of the spiritual world and its Sun, and of correspondence; and that therefore hypotheses have been put forth concerning the creation of the universe, founded upon naturalism, which are foolish.

Chapter V.

Of the Divine Love and the Divine Wisdom in God.

1. That Love and Wisdom are the two essentials and universals of life; Love, the Esse of life, and Wisdom, the Existere of life from that Esse.

2. That God is Love Itself and Wisdom Itself, because He is Esse Itself and Existere Itself in Himself.

* [Annotation from the Margin.] That creation in the spiritual world can be seen. In that world everything is created by the Lord instantaneously; houses and domestic utensils, foods and garments are created; fields, gardens, and plains are created, flocks and herds are created. These and innumerable other things are created according to the affections and perceptions of the angels thence arising, and appear around them

3. That unless God were Love Itself and Wisdom Itself, there would be nothing of Love and nothing of Wisdom with the angels in heaven, and with men in the world.

4. That so far as angels and men are united to God by Love and Wisdom, so far they are in true Love and true Wisdom.

5. That two [things] proceed from Jehovah God through the Sun in the midst of which He is, heat and light; and that the heat thence proceeding is Love, and the light Wisdom.

6. That the light thence proceeding is the splendour of Love, which in the Word is understood by Glory.

7. That that Light is Life itself.

8. That angels and men are so far alive as they are in Wisdom [from] Love from God.

9. That it is the same whether it be said, that God is Good Itself and Truth Itself, or Love Itself and Wisdom Itself; since all Good is of Love and all Truth is of Wisdom.

10. That Love and Wisdom are inseparable and indivisible; likewise Good and Truth; wherefore such as the Love is with angels and men, such is the Wisdom with them; or, what is the same, such as the Good is, such is the Truth, but not contrariwise.

and continue as long as they are in those affections, and are removed as soon as those [affections] cease. In the hells also serpents, wild beasts, and hurtful birds are created; not that they are created by the Lord, but that goods are [there] turned into evils. Hence it is evident that all things in the world are created by the Lord and are fixed by means of natural things which encompass them.

Chapter VI.

Of the Creation of the Universe by the one and Infinite God, Out of Divine Love through the Divine Wisdom.

1. That enlightened reason may see, that the first origin of all things of the world is Love, and that the world is created out of it through Wisdom ; hence it is, and from no other cause, that the world, from its firsts to its ultimates, is a coherent work to eternity.

2. That the world is created out of Love through Wisdom, thus through the Sun, which is pure Love, in the midst of which is Jehovah God, can be seen from the correspondence of Love with heat, and of Wisdom with light. That by these two, [namely,] heat and light, the world subsists, and every year all things are created upon its surface ; and that if these two were withdrawn, the world would fall into chaos, and thus into nothing.

3. That there are three things which follow in order, and which proceed in inseparable consort, namely, Love, Wisdom, and Use.

4. That Love through Wisdom exists and subsists in Use.

5. That these three are in God, and that these three proceed from God.

6. That the created universe consists of infinite receptacles of these three.

7. That Love and Wisdom exist and subsist in Use ; that the created universe is a receptacle of uses, which, from their origin, are infinite.

8. Since all Good is from God, and Good and Use are one, and since the created universe is the fulness of uses in forms, it follows that the created universe is the fulness of God.

9. That creation was effected out of the Divine Love through the Divine Wisdom, is understood by these words in John: "*In the beginning was the Word, and the Word was with God, and the Word was God:—all things were made by It,—and the world was made by* IT." (1, 3, 10). By God is there understood the Divine Good of Love; and by the Word, which also was God, the Divine Truth of Wisdom.

10. That evils, or evil uses, did not exist until after creation.

Chapter VII.

Of the End Itself of Creation, that it is an Angelic Heaven out of the Human Race.

1. That in the created world there are perpetual progressions of ends; from first ends, through mediate ends, to ultimate ends.

2. That the first ends are of Love, or relations to Love; that mediate ends are of Wisdom, or relations to Wisdom; that ultimate ends are of Use, or relations to Use; that these things are so, because all things which are infinite in God and from God are of Love, Wisdom, and Use.

3. That these progressions of ends proceed from firsts to ultimates, and return from ultimates to firsts, and that they proceed and return

by periods which are called the circles of things.

4. That these progressions of ends are more or less universals, and that they are the aggregate of singular ends.

5. That the most universal end, which is the end of ends, is in God ; and that it proceeds from God, from the firsts of the spiritual world to the ultimates of the natural world ; and that from these ultimates it returns to those firsts, and thus to God.

6. That this most universal end, or that end of ends from God, is an angelic heaven from the human race.

7. That that most universal end is the complex of all ends, and of their progressions in both worlds, the spiritual and the natural.

8.* That that most universal end is the inmost, and, as it were, the life and soul, the force and endeavour, in all and each created thing.

9. That thence there is a continued connection of all things in the created universe, from firsts to ultimates, and from ultimates to firsts.

10. That from this end implanted in created things, in general and in particular, is the preservation of the universe.

OTHERWISE

1. That Love is spiritual conjunction.

2. That true Love cannot be quiescent in Itself, and be restrained within its own limits,

* In the Autograph, the three paragraphs now following were deleted by the author by a line drawn through them. So Nordensköld says. The following article condenses them, no. 11.—Ed.

but that it wills to go forth and embrace others with Love.

3. That true Love wills to be conjoined to others, and to communicate with them, and to give of its own.

4. That true Love wills to dwell in others, and in Itself from others.

5. That the Divine Love, which is Love Itself, and God Himself, wills that it may be in a subject which is His image and likeness; consequently He wills to be in man, and man to be in Him.

6. In order that this may be effected, it follows from the very essence of Love, which is in God, and hence from an urgent cause, that the universe must needs be created by God, in which are earths, and upon them men, and in the men minds and souls, with which the Divine Love can be conjoined.

7. That therefore all things which are created regard man as the end.

8. Since the angelic heaven is formed from men, from their spirits and souls, all things which are created regard the angelic heaven as an end.

9. That the angelic heaven is the habitation itself of God with men, and of men with God.

10. That eternal beatitudes, felicities, and delights together, are the ends of creation, because they are of Love.

11. That this end is the inmost; thus as it were, the life and soul, and as force and endeavour in all and each created thing.

12. That that end is God in them.

13. That this end implanted in created things, in general and in particular, causes the universe

to be preserved in a created state, in so far as the ends of an opposite love do not prevent and destroy.

14. That God from His Divine Omnipotence, Omnipresence, and Omniscience, continually provides, lest opposite ends, from opposite loves, should prevail, and the work of creation be ruined, even to destruction.

15. That preservation is perpetual creation, as subsistence is perpetual existence.

Chapter VIII.

Of the Omnipotence, Omniscience, and Omnipresence of God.

1. That the Omnipotence, Omniscience, and Omnipresence of God do not fall within the human understanding; because the Omnipotence of God is Infinite Power, the Omniscience of God is Infinite Wisdom, and the Omnipresence of God is Infinite Presence, in all things which have proceeded, and which do proceed, from Him; and the Divine Infinite does not fall within the finite understanding.*

2. That God is Omnipotent, Omniscient, and Omnipresent, is acknowledged without a rational investigation; since this flows in from God into the superior region of the human mind, and thence into an acknowledgment with all who have religion and sound reason. That it also

* [Annotation from the Margin.] That all things proceed according to order. That God is order.

flows in with those who have no religion; but with them there is no reception, and hence no acknowledgment.

3. That God is Omnipotent, Omniscient, and Omnipresent, man can confirm from innumerable things which are of reason, and at the same time of religion, as from the following:—

4. First,—That God Alone IS and EXISTS in Himself; and that every other being and every other thing [IS and EXISTS] from Him.

5. Secondly,—That God Alone loves, is wise, and lives and acts from Himself; and that every other being and every other thing does so from Him.

6. Thirdly,—That God Alone has power from Himself; and that every other being and every other thing [has power] from Him.

7. Consequently,—That God is the Soul of all; from whom all beings and all things are, live, and move.

8. That unless all and singular the things in the world and in heaven, relate to One [Being,] who is, lives, and has power from Himself, the universe would be dissipated in a moment.

9. That hence the universe created by God is the fulness of God; wherefore He Himself said that He is the "*First and the Last, the Beginning and the End, the Alpha and the Omega, who was, is, and will be, the Omnipotent*" (Apoc. i. 8, 11).

10. That the preservation of the universe, which is perpetual creation, is a full testimony that God is Omnipotent, Omniscient, and Omnipresent.

11. That opposites, which are evils, are not removed; because God is Omnipotent, Omniscient, and Omnipresent; since evils are outside subjects, and outside created things, and do not penetrate to Divine things, which are within.

12. That evils, by the Divine Providence,—which also is universal in the veriest singulars,—are more and more removed from the interiors, and cast out to the exteriors, and thus alienated and separated, lest they should inflict any injury on things internal, which are from the Divine.*

* [ANNOTATIONS FROM THE MARGIN.] That the Divine Omnipotence is [exercised] by means of His Human. That this is "to sit at the right hand," and to be "The First and the Last" as is said of the Son of Man *in the Apocalypse*, and there [it is said] that He is "Omnipotent." The reason is because God acts from firsts through ultimates and thus embraces all things. The Lord acts from firsts through ultimates with men; not through anything belonging to the man but through His own in the man. With the Jews He acted through the Word, thus through His own; through the Word also He performed miracles through [the instrumentality of] Elias and Elisha; but because the Jews perverted the Word, God Himself came and made Himself the "Last." Then He performed miracles from Himself. That order was at first created according to which God acts. Wherefore God made Himself order.

II.

OF GOD THE REDEEMER JESUS CHRIST, AND OF REDEMPTION.

[OF GOD THE REDEEMER JESUS CHRIST.]

SUMMARY.

[I. That in God there is Love and Wisdom, or Divine Good and Divine Truth.

II. That He descended as to the Divine Truth.

III. That that Truth is the Word.

IV. What is the Holy Spirit and the Power of the Most High.

V. That the Human of the Lord is the Son of God.

VI. Of the state of the Lord's Exinanition while in the world.

VII. Of the Unition of the Divine Truth and [Divine] Good in the Human.

VIII. That after the Unition, He returned to the Father.

IX. That He successively Glorified Himself.

X. That the Unition is like that of the Soul and the Body.

Chapter I.

That in Jehovah God there are two things of the same Essence,—Divine Love, and Divine Wisdom; or, Divine Good, and Divine Truth.

1. That, universally and singularly, all things in both worlds, the spiritual and the natural, relate to Love and Wisdom, or to Good and Truth; since God, the Creator and the Author of the universe, is Love Itself, and Wisdom Itself, or Good Itself, and Truth Itself:—

2. Altogether as, universally and singularly, all things in man relate to will and understanding; since the will is the receptacle of good or love, and the understanding the receptacle of wisdom and truth:—

3. And altogether as all things of the universe, as to existence and subsistence, have relation to heat and light; and heat in the spiritual world, in its essence, is love, and light there, in its essence, is wisdom; and heat and light in the natural world correspond to Love and Wisdom in the spiritual world.

4. Hence it is that all things in the Church relate to charity and faith; since charity is good, and faith is truth.

5. That, therefore, in the prophetic Word there are double expressions; of which one relates to good, and the other to truth,—and thus to Jehovah God, who is Good Itself, and Truth Itself.

6. That in the Word of the Old Testament

Jehovah signifies the Divine Esse, which is Divine Good, and God the Divine Existere, which is Divine Truth; and that Jehovah God signifies both; likewise Jesus Christ.

7. That Good is Good, and Truth is Truth, according to the quantity and quality of their conjunction.

8. That Good exists by Truth; consequently that Truth is the form of good, and hence the quality of Good.

Chapter II.

That Jehovah God descended as Divine Wisdom, or Divine Truth, and assumed the Human in the Virgin Mary.

1. That Jehovah God assumed the Human that in the fulness of time He might become the Redeemer and Saviour.

2. That He became the Redeemer and Saviour by Righteousness (*Justitia*), which then, as to His Human, He put on.

3. That He could not have become Righteousness, and thus the Redeemer and Saviour, as to His Human, except by Divine Truth:—

4. Since by Divine Truth, from the beginning, all things were made which were made.

5. That Divine Truth could combat against the hells, could be tempted, blasphemed, reproached, and suffer.

6. But not Divine Good, neither God, except in the human, conceived and born according to Divine Order.

7. That Jehovah God therefore descended as Divine Truth, and assumed the human.

8. That this is according to Sacred Scripture, and according to reason enlightened there and from it.

Chapter III.

That this Divine Truth is understood by the Word which was made Flesh.—(John i.).*

1. That the Word, in the Sacred Scripture, signifies various things; as that it signifies a thing which really exists; also the thought of the mind, and thence speech.

2. That in the first place it signifies every thing which exists and proceeds from the mouth of God; thus Divine Truth; and hence the Sacred Scripture, since there is Divine Truth in its essence and its form. It is on this account

* [Annotations from the Margin.] Hypostatic Word. That the Son could not call Himself God, thus the Father.

That no "Son of God from eternity" could descend according to the statements of the Doctrine of the Church of this day. Since it is evident

(1) That He could not call Him His Father.
(2) Nor say that all things of the Father were His.
(3) That he who sees Him, sees the Father.
(4) That at His *baptism* and at His Transformation God the Father could not say, "This is My beloved Son" (Matt. iii. 17; xvii. 5).

(Besides many more passages in the Word of the Old Testament concerning the Lord's Advent, collected in the Doctrine of the New Jerusalem concerning the Lord, p. 6; and there, that Jehovah would come).

that the Sacred Scripture is called in one term the WORD.

3. That the ten Words (Commandments) of the Decalogue signify all Divine Truths in a summary.

4. That hence the Word signifies the Lord the Redeemer and Saviour, since all things there are from Him; thus Himself.

5. That from these things it can be seen, that by the Word, which was in the beginning with God, and which was God, and which was with God before the world, is understood the Divine Truth, which was before creation in Jehovah, and after creation from Jehovah; and lastly the Divine Human, which Jehovah assumed in time; for it is said that the Word was made flesh, that is, Man.

6. That the hypostatic Word is nothing else than Divine Truth.

CHAPTER IV.

THAT THE HOLY SPIRIT WHICH CAME UPON MARY SIGNIFIES THE DIVINE TRUTH; AND THAT THE POWER OF THE MOST HIGH, WHICH OVERSHADOWED HER, SIGNIFIES THE DIVINE GOOD FROM WHICH THAT EXISTS.

1. That the Holy Spirit is the Divine Proceeding, thus the Divine Truth, teaching, reforming, regenerating, and vivifying.

2. That this Divine Truth, which also is the Word, was in the Lord by nativity from conception; and that afterwards it was beyond all measure, that is, it was infinitely increased;

which is understood by the Spirit of Jehovah resting upon Him.

3. That this is the Divine Truth which Jehovah God spake by the prophets, and which the Lord Himself spake from His own mouth, while He was in the world.

4. That the Spirit of Jehovah is called the Holy Spirit; since holy in the Word is predicated of Divine Truth. Hence it is that the Human of the Lord born of Mary is called Holy (Luke i.); and that the Lord Himself is called Alone Holy (Apoc. xv. 4); and that others are called holy, not of themselves, but from Him.

5. That the Most High, in the Word, is predicated of the Divine Good; wherefore the power of the Most High signifies power proceeding from the Divine Good.

6. That therefore these two things, the Holy Spirit coming upon her, and the power of the Most High overshadowing her, signify both,—namely, Divine Truth and Divine Good, this forming the soul, and that the body,—and communication.

7. Consequently, that these two in the Lord recently born were distinct, as are soul and body, but were afterwards united:—

8. In like manner as is done in man, who is born and afterwards is regenerated.

Chapter V.

That the Human of the Lord Jehovah is the Son of God sent into the World.

1. That Jehovah God sent Himself into the world whereby He assumed the Human.

2. That this Human, conceived from Jehovah God, is called the Son of God, which was sent into the world.

3. That this Human is called the Son of God, and the Son of Man; the Son of God, from the Divine Truth and Divine Good in Him, which is the Word; and the Son of Man, from the Divine Truth and Divine Good from Him, which is the doctrine of the Church from the Word.

4. That no other Son of God is understood in the Word, but He who was born in the world.

5. That a Son of God born from eternity, who is a God by Himself, is not from the Sacred Scripture; and that it is also contrary to reason enlightened by God.

6. That this was invented and brought about by the Nicene Council, as an asylum to which those could betake themselves who wished to avoid the scandals disseminated by Arius and his followers, concerning the Human of the Lord.

7. That the primitive Church, which was called the Apostolic Church, knew nothing concerning the birth of any Son of God from eternity.

Chapter VI.

That the Lord, so far as He was in Divine Truth, as to His Human, separately, so far He was in a state of Exinanition; and so far as He was conjoined with Divine Good, so far He was in a state of Glorification.

1. That the Lord had two states; one which

is called a state of exinanition, the other of glorification.

2. That the state of exinanition was also a state of humiliation before the Father; and the state of glorification was a state of unition with the Father.

3. That the Lord, when He was in a state of exinanition, or of humiliation, prayed to the Father as though absent or remote; and that when He was in a state of glorification, or unition, He spoke with Himself, when with the Father;—altogether as with man there are states of the soul and body, before and after regeneration.

4. That the Lord, when He was in Divine Truth separately, was in a state of exinanition, since that could be attacked by the hells, or by the devils there, and be reproached by men; wherefore the Lord, when He was in that separately, could be tempted and suffer.

5. But on the contrary, that the Lord, when He was in Divine Good conjointly, could not be tempted and suffer by devils in hell, nor by men in the world, since that could not be approached, still less invaded.

6. That the Lord, when in the world, was alternately in these two states.

7. That the Lord could not otherwise have become Righteousness (*Justitia*) and Redemption.

8. That the same takes place with the man who is regenerated by the Lord.

9. This [can be shewn] from experience, reason, and the Sacred Scripture.

Chapter VII.

That the Lord united Divine Truth with Divine Good, and Divine Good with Divine Truth, thus the Human with the Divine of the Father, and the Divine of the Father with the Human, through Temptations, and fully by the Passion of the Cross.

1. That the Lord, [while] in the world, admitted into Himself and underwent grievous and dreadful temptations from the hells, and at length the last of them, which was the passion of the cross.

2. That the Lord in temptations combated with the hells and overcame and subjugated them.

3. That by this means He reduced the hells to order, and then at the same time the heavens where the angels are, and the Church where men are; since the state of one continually depends upon the state of the other.

4. That the Lord also by temptations and reprobations, and lastly by the passion of the cross, represented the state of the Church, such as it then was, as to Divine Truth, thus as to the Word.

5. That the Lord by fulfilling the Word, and by temptations, and fully by the last of them, which was the passion of the cross, glorified the Human.

6. That thus He took away the universal

damnation which threatened not only the Christian world, but also the whole universe, and likewise the angelic heaven.

7. That this is understood by His bearing and taking away the sins of the world.

8. That He underwent temptations and reprobations while He was in a state of truth separately, which was a state of His exinanition.

9. That the conjunction of the spiritual man with the natural, and of the natural man with the spiritual, is effected by temptations.

Chapter VIII.

That after the Unition was accomplished He returned into the Divine in which He was from Eternity, together with and in the glorified Human.

1. That Jehovah God from eternity had a Human such as the angels in the heavens have, but of infinite essence, thus Divine; and that He had not a human such as men have on the earths.

2. That Jehovah God assumed a Human such as men have on the earths, according to His own Divine Order, which is, that it should be conceived, born, grow up, and successively be initiated into Divine Wisdom and Divine Love.

3. That thus He united this Human with His Divine from eternity; and thus He went forth from the Father, and returned to the Father.

4. That Jehovah God in this Human, and by

it, exercised justice, and made Himself the Redeemer and Saviour.

5. And that by its unition with His Divine, He made Himself the Redeemer and Saviour to eternity.

6. That Jehovah God, by the union of this Human with His Divine, exalted His Omnipotence; which is understood by sitting on the right hand of God.

7. That Jehovah God in this Human is above the heavens, illuminating the universe with the light of Wisdom, and inspiring into the universe the virtue of Love.

8. That they who approach Him as a Man, and who live according to His precepts, receive these two principles freely from Him.

9. That Jehovah God alone is a full Man with the angels.

Chapter IX.

That Jehovah God successively put off the Human from the Mother, and put on a Human from the Father; and that thus He made that Human Divine.

1. That the soul of the offspring is from the father, and that in the womb it puts on a body from the substance of the mother; analogically as seed in the earth, and from the substance of the earth.

2. That hence the image of the father is implanted in the body, first obscurely, then more and more evidently, as the son applies himself to the studies and offices of the father.

3. That the body of Christ, so far as it was from the substance of the mother, was not life in itself, but a recipient of life from the Divine in Him, which was Life in Itself.

4. That Christ, as He successively exalted the Divine Wisdom and the Divine Love in Himself, took upon Himself, the Divine Life which is Life in Itself.

5. That Christ, in the degree that He took upon Him life in Himself, from the Divine in Himself, in that degree He put off the human from the mother, and put on a Human from the Father.

6. That Christ, by this means, made His Human Divine, and from the Son of Mary He made Himself the Son of God.

7. That Jesus Christ could thus and not otherwise be in angels and men, and angels and men in Him.

8. But because Mary, His mother, afterwards represented the Church, that in this respect she is to be called His mother.

9. That Christ, when He was in the human of the mother, was in a state of exinanition, and could be tempted, reproached, and suffer.

10. That in this state He prayed to the Father, because He was then as though absent from Him.

Chapter X.

That the Divine from eternity and the Human [Assumed] in time, united as soul and body, are one person, who is Jehovah.

1. That in Jesus Christ, the Divine from

eternity, and the Human [assumed] in time, are united as soul and body in man.

2. That unition was and is reciprocal, and thus full.

3. Consequently that God and man, that is, the Divine and the Human, are one Person.

4. That all the Divine things of the Father are together [*simul*] in the Human of the Lord.

5. That thus the Lord is the one and only God, who had all power in the heavens and on the earths from eternity, and will have to eternity.

6. That He is the First and the Last, the Beginning and the End, who was, who is, and who is to come, the Alpha and the Omega, the Almighty.

7. That He is the Father of eternity, Jehovah our Righteousness, Jehovah the Saviour and Redeemer, Jehovah Zebaoth.

8. That they who go to Him, as Jehovah and as the Father, and are united to Him, become His sons, and are called the sons of God.

9. That these are the receptacles of the Divine Human Itself.

OF REDEMPTION.

[*SUMMARY.*]

[I. That the Church declines successively from Good to Evil.

II. That there is an End of the Church when the Power of Evil and of Hell is above [the Power of] Good and of Heaven.

III. That in like manner the Church wanders from the internal to the external.

IV. A description of the end and progression in the Word.

V. That then a total damnation threatens.

VI. That the Lord redeemed men and angels.

VII. Of the temptations of the Lord Christ.

VIII. That Redemption is not possible except by God Incarnate.]

Chapter I.

That in process of Time the Church wanders from the Good of Charity, and then to Falsities of Faith, and Dies.

1. That there is a Church in the heavens, and a Church on the earths, and that they con-

stitute a one, like the internal and external with man.

2. That the Church in both worlds is together before the Lord, and appears before the angels as one man.

3. That hence the Church can be compared to a man ; who is at first an infant, next a youth, afterwards a man, and lastly an old man.

4. That while the Church is an infant, it is in the good of charity ; while a youth and man it is in the truths of faith from that good ; and when an old man it is in the marriage of charity and faith.

5. That the Church, while it is and remains such, endures to eternity ; but otherwise, if it recedes from the good of charity of its infancy.

6. That if the Church recedes from the good of charity of its infancy, it becomes involved in thick darkness as to truths, and sinks into falsities, like a blind man into a pit.

7. That the four essentials of the Church are, —the knowledge of God, the knowledge of the goods of charity, the knowledge of the truths of faith, and a life according to them.

8. That when the Church recedes from charity, it also recedes from these four [essentials] ; and that then falsities flow in concerning God, concerning charity, concerning faith, and concerning worship.

9. That these [falsities] flow into the primates of the Church, and from them into the people, as from the head into the body.

10. That there are two causes why falsities flow into the primates of the Church, and flow forth from them : one is the love of ruling from

the love of self; the other is intelligence from the *proprium*, and not from the Sacred Scripture.

11. That then, from one falsity there proceed falsities in a continued series, and this until nothing of truth remains.

12. That the Sacred Scripture, while it is applied to confirm those things, is then completely falsified, and thus the Church perishes.

Chapter II.

That then the End of the Church is at hand, when the Power of Evil by Falsities begins to Prevail over the Power of Good by Truths, in the Natural World, and then at the same time the Power of Hell over the Power of Heaven.

1. That every man after death comes into his own good, and thence truth, in which he was in the world; in like manner into his own evil, and thence falsity.

2. That they who are in good and thence in truth enter into heaven; and they who are in evil and thence in falsity enter into hell.

3. That they who are in good on the earths are interiorly in truths; and if in falsities, they can receive truths conformable to their good even after death. But it is contrary with those who are in evils; the reason is, because good and evil are of the will; and the will is the esse of man, and the understanding thence exists.

4. That from the state of heaven and hell, in the spiritual world, it is known how much good prevails over evil, or evil over good, on the earths ; since every man after death is gathered to his own,—that is, comes into his own evil or good,—and heaven and hell are from the human race.

5. That this could by no means be known upon the earths, for many reasons.

6. That between heaven and hell there is an interval, into which evil from hell is exhaled, and good descends from heaven ; and there they meet.

7. That in the midst of this interval, is the equilibrium between good and evil.

8. That from this equilibrium, it is known how much good prevails over evil, or evil over good.

9. That the Lord there weighs it as in a balance.

10. That this equilibrium is elevated toward heaven as evil prevails over good, and is depressed toward hell as good prevails over evil; since good from heaven depresses it, and evil from hell elevates it.

11. That this equilibrium is as a footstool to the angels of heaven, in which their good terminates, and upon which it rests.

12. That according to the degree in which this equilibrium is elevated, the happiness of the angels of heaven, from their goods and thence truths, is diminished.

13. That when evil prevails over good on the earths, at the same time hell prevails over heaven.

14. That from these [considerations] it is evi-

dent that the end of the Church is at hand, when the power of evil prevails over the power of good.

15. It is called the power of good by truths, and the power of evils by falsities, because good has power by truths, and evil has power by falsities.

Chapter III.

That as the Church Wanders from Good to Evil, thus also it Wanders from Internal Worship to External.

1. That in the degree that evil increases in the Church, in the same degree the man of the Church becomes external.

2. That in the degree that the man of the Church becomes external, in the same degree he becomes double-minded; that is, evil in internals, and apparently good in externals.

3. That every man after death at length becomes such as he was in internals, but not such as he was in externals.

4. Hence also it is that the world, because it judges from externals, does not know what is the state of the Church; thus also, neither how the Church decreases and verges to its end.

5. That every man has an internal and an external, which is called the internal and external man.

6. That in the internal man the will governs, thus love, the principle of life; but that in the external man the understanding governs, which

either manifestly, prudently, or cunningly favours the internal.

7. That if the internal man is evil and the external man good, in this he is a dissembler and a hypocrite.

8. That no man is good, as to his internal man, except from the Lord.

Chapter IV.

That the Progression of the Church to its End, and the End itself, are described in very many Places in the Word.

1. That the successive decrease of good and truth, and increase of evil and falsity in the Church, are called in the Word vastation and desolation.

2. That the last state, when nothing of good and truth remains, is there called consummation and cutting off.

3. That the end itself of the Church is the fulness (of time).

4. That similar things are likewise understood in the Word by evening and night;

5. And also by these words in the Prophets and Evangelists, "*Then shall the sun be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken.*" [(Matt. xxiv. 29; Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10; iii. 4 [B.A. ii. 31]; iv. [B.A. iii.] 15; Amos v. 20; viii. 9; Mark xiii. 24; Luke xxi. 25.)]

6. That then there is no longer a Church,

except as to name; but that still this residue is there, namely, that man may know and understand truths, and do goods, if he will.

Chapter V.

That in the End of the Church a total Damnation threatens Men on the Earths and Angels in the Heavens.

1. That every man is in the equilibrium which is between heaven and hell, and thence in the freedom of looking and turning himself either to heaven or to hell.

2. That every man after death comes first into this equilibrium, and thus into a similar state of life to that in which he was in the world.

3. That they who in the world looked and turned themselves to heaven or to hell, in like manner look and turn themselves after death.

4. That in the end of the Church, while the power of evil prevails over the power of good, this equilibrium is distended and filled by the evil who depart from the world.

5. That hence this equilibrium is elevated more and more towards heaven, and according to approximation infests the angels there.

6. That all they who are in this elevated equilibrium, are interiorly infernal and exteriorly moral.

7. That these, because they are such, perpetually endeavour to destroy heaven, which is above them; which also they do by cunning devices from hell, with which, as to their interiors, they make a one.

8. Hence it is that, in the end of the Church, destruction, and hence damnation, even threaten the angels of heaven.

9. That unless judgment were then executed no man upon the earths could be saved, nor could any angel in the heavens remain in his state of safety [*in salute*].

Chapter VI.

That Jehovah God, by His Advent into the World, took away that total Damnation, and by that [means] redeemed Men on the Earths and Angels in the Heavens.

1. That Jehovah God Himself came into the world, to deliver men and angels from the assault and violence of hell, and thus from damnation.

2. That He effected this by combats against hell, and by victories over it; and that He subjugated it and reduced it to order, and made it submissive to His obedience.

3. That after this judgment He also created, that is, formed, a new heaven, and through this a New Church.

4. That by these [acts] Jehovah God put Himself in the power of saving all who believe in Him, and do His precepts.

5. That thus He redeemed all in the universal world, and all in the universal heaven.

6. That this is the Gospel, which He commanded should be preached throughout the whole world.

7. That this is the Gospel to those who repent, but not to those who purposely transgress His precepts.

Chapter VII.

That the Lord, when in the World, endured the most grievous Temptations from the Hells, and also from the Jewish Church; and that by Victories over them, He reduced all things to Order, and at the same time Glorified His Human; and that thus He redeemed Angels and Men, and redeems them to Eternity.

1. That all spiritual temptations are combats against evils and falsities, therefore against the hells; and that these temptations are more grievous in the degree in which they invade the spirit of man, and at the same time his body, and torment both.

2. That the Lord sustained the most grievous temptations of all, because He fought against all the hells, and also against the evils and falsities of the Jewish Church.

3. That His temptations are little described by the Evangelists,—only by combats with beasts, that is, with satans in hell, forty days in the wilderness, and afterwards by infestations from the devil, and lastly by His sufferings in Gethsemane, and by the terrible passion upon the cross. [(Mark i. 12, 13; Matt. iv. 1–11; Luke iv. 1–13; Matt. xxvi. 36–46; Mark xiv. 32–42; Luke xl.

40–46 ; John xviii. 1 ; Matt. xxvii. 26–50 ; Mark xv. 15–37 ; Luke xxiii. 25–46 ; John xix. 1–30.)] But that His temptations or combats with the hells,—which, because they were invisible, could not be manifested,—were particularly and fully described in the Prophets and in David (Isaiah lxiii.).

4. That the Lord suffered these temptations, in order that He might subjugate the hells, which infested heaven, and at the same time the Church ; and that He might deliver angels and men from that infestation, and thus save them.

5. That the end of all spiritual temptation is the thorough subjugation of evil and falsity, thus also of hell ; and at the same time, the entire subjugation of the external man, for into him evils and falsities from hell flow. For in temptations there is a contest for the dominion of evil over good, and of the external man over the internal ; wherefore, on whichever side victory remains, on that side also dominion remains. When therefore victory is on the side of good, good seizes the mastery over evil, and also the internal man over the external.

6. That the Lord suffered these temptations from His childhood even to the last period of His life, and thus successively subjugated the hells, and successively glorified His Human ; and that in the last temptation upon the cross, which was the most grievous of all, He completely conquered the hells, and made His Human Divine.

7. That the Lord fought with the hells and also against the evils and falsities of the Jewish

Church, as the Divine Truth Itself, or the Word, which He was; and that He suffered Himself to be reproached, to be assailed with insults, and to be put to death, just as the Church then did with the Word. Almost the same was done with the Prophets, because they represented the Lord as to the Word, therefore with the Lord, who was the Prophet Himself, because the Word Itself. That it was so done was according to Divine order.*

8. That an image of the victories of the Lord over the hells, and of the glorification of His Human, by temptations, is presented in the regeneration of man; for as the Lord subjugated the hells and made His Human Divine, so with man He subjugates them and makes him spiritual, and thus regenerates him.

9. It is known that the Lord snatches man from the jaws of the devil, that is, of hell, and raises him to Himself in heaven; and that He does this with man by withdrawing [him] from evils, which is effected through contrition and repentance. These two are the temptations which are the means of regeneration.†

* [ANNOTATIONS FROM THE MARGIN.] Of the representation of the State of the Church by the prophets and also by Ezekiel, of whom four times it is said that "He bears the iniquities of the house of Israel" and that the Lord was called the "Greatest Prophet"—see Doctrine of the Lord (n. 15–17).

† [ANNOTATIONS FROM THE MARGIN.] That the Lord, as Prophet, bore the iniquities of the Jewish Church and did not take them away. That His glorification or union with the Divine of His Father which was in Him as the soul in man, could not be effected except through a reciprocal operation; that the human co-operates with the Divine, that nevertheless it is chiefly from the Divine, but still reception, action, or reaction from the

Chapter VIII.

That Redemption could not have been effected, and hence neither could Salvation have been given, except by God incarnate.

1. That the Word of the Old and New Testament teaches that God was incarnate.

2. That all the worship of the Church before God was incarnate, foreshadowed and regarded Him after He was incarnate; and that hence, and from no other ground, was that worship Divine.

3. That God Incarnate is Jehovah our Righteousness, Jehovah our Redemption, Jehovah our Salvation, and Jehovah our Truth; and that all these are understood by the two names, Jesus Christ.

4. That God not incarnate could not have fought against the hells, and conquered them.

5. That God not incarnate could not have been tempted, still less have suffered the cross.

6. That God not incarnate could not have been seen and known; thus He could not have been approached, and so could not have been

Human as from Himself. But in so far as it was conjoined He acted at the same time from both. In like manner as man is regenerated and becomes spiritual from the Lord. That when an infant He was as an infant; that while a boy [He was a boy] and from boyhood, He increased in wisdom (Luke ii. 40–50). That He could not be born wisdom but become [it] according to order. That He advanced to full conjunction.

conjoined to men and angels, unless through Himself Incarnate.

7. That faith in God not incarnate is impossible, but only in Him incarnate.

8. Hence it is that it was said by the ancients, that no one can see God and live, and by the Lord, that no one hath seen the shape of the Father nor heard His voice :—

9. Also, that by means of angels God manifested Himself to the sight of the ancients in the human form, which form was representative of God Incarnate.

10. That every operation of God is effected from firsts by ultimates, thus from His Divine by His Human ; hence it is, that God is the First and the Last, who was, who is, and who is to come.

11. That in the ultimates of God are all things Divine together [*simul*] ; thus, in our Lord Jesus Christ are all things of His Father.

12. From these things it follows, that Redemption could by no means have been effected except by God Incarnate :—

13. And that there could have been no Salvation except by God Incarnate, thus by the Lord, the Redeemer and Saviour ; which salvation is perpetual redemption.

14. Hence it is, that they who believe in the Lord Jesus Christ have eternal life ; and that they who do not believe in Him have not that life.*

* [ANNOTATIONS from the Margin which, without doubt, belong to the heads immediately preceding.]

That redemption itself was the subjugation of the hells and ordination of the heavens, and thus a preparation for a new

CONCERNING THE HOLY SPIRIT.

UNIVERSALS.

I. That the Holy Spirit is the Divine, which proceeds from the One, Infinite, Omnipotent, Omniscient, and Omnipresent God.

II. That the Holy Spirit, in its essence, is that God Himself; but that in subjects in which it is received, it is the Divine proceeding.

spiritual church. That apart from this redemption no man could have been saved, nor angels have subsisted in their state of happiness. That the Lord not only redeemed men, but also angels [see chapter vi.], that redemption was a work purely Divine. That this redemption could not have been effected except by God incarnate [see chapter viii.].

That the passion of the Cross was the last temptation, which, as the Greatest Prophet, He endured and through which also He truly subjugated the hells and glorified His Human: thus that it was not redemption, but the medium of redemption.

That the passion of the Cross was redemption itself, is a fundamental error of the Church.

That this error together with the error of three Divine Persons from eternity, has perverted the whole church to such a degree that there is not any spiritual residue of it remaining:—

That the errors flowing from [the doctrine] of redemption [held] at the present day [namely] that it is the passion of the Cross are to be enumerated.

That the falsities of faith cannot be conjoined with the good of charity.

Predictions in Daniel and the Prophets concerning those successive states. Concerning Christ (Matt. xxiv.).

III. That the Divine, which is called the Holy Spirit, proceeds from that God Himself by His Human; comparatively as that which proceeds from man, that is, as what he teaches and operates proceeds from his soul by his body.

IV. That the Divine, which is called the Holy Spirit, proceeding from God by His Human, passes through the angelic heaven, and through this into the world, thus through angels into men.

V. That thence [it passes] through men to men, and in the Church chiefly through the clergy to the laity; that what is Holy is continually given, and recedes if the Lord is not addressed.

VI. That the Divine Proceeding, which is called the Holy Spirit, in its proper sense is the Holy Word, and Divine Truth therein;

VII. And that its operation is instruction, reformation, and regeneration, and hence vivification and salvation.

VIII. That in the degree that any one knows and acknowledges the Divine Truth which proceeds from the Lord, in that degree he knows and acknowledges God; and in the degree that any one does this Divine Truth, in that degree he is in the Lord, and the Lord in him.

IX. That the Spirit, in respect to man, is his intelligence, and whatever thence proceeds.

Chapter I.

That the Holy Spirit is the Divine, which proceeds from the One, Infinite, Omnipotent, Omniscient, and Omnipresent God, by His Human assumed in the World.

1. That the Holy Spirit is not God by itself, or singly; neither does it proceed from God the Father by the Son as a person from persons, according to the doctrine of the Church at the present day.

2. That this is utterly inconsistent; because a person is defined as being not a part and quality in another, but as subsisting separately.

3. And [it is said] that although the property and quality of the one are separate from that of the other, yet they are from an essence one and indivisible.

4. That thence inevitably results not only the idea, but also the confession of three gods, which however by the Christian faith, according to the Athanasian Creed, are not to be called three but one.

5. That the truth is, that from eternity, or before creation, there were not three persons, each of which was God,—thus there were not three infinite, three uncreate, three immense, eternal, omnipotent [beings], but One;

6. And that after creation there arose a Divine Trinity, since then from the Father was born a Son, and from the Father by the Son proceeds the Holy, which is called the Holy Spirit.

7. That hence, because the Father is the soul

and life of the Son, and the Son is the Human body of the Father, and the Holy Spirit is the Divine Proceeding, it follows that they are consubstantial, and hence that they subsist not singly, but conjointly;

8. And that because the property of the one, according to order, is derived and passes over to the other, and from this to the third, they are one Person, thus one God :—

9. Comparatively as in every angel, and in every man, from the soul by the body proceeds every operation.

10. That reason illustrated by the Sacred Scripture may perceive this, namely, that there is a Trinity of Person, which is a Trinity of God, but not a trinity of persons, because this is a trinity of gods.

Chapter II.

That the Holy Spirit, which proceeds from the One God by His Human in its essence is the same God, but that apparently, to subjects, which are in spaces, it is the Divine proceeding.

1. That what God was before creation, such He is after it ; thus such as He was from eternity, such He is to eternity.

2. That before creation God was not in external space, so neither is He after creation, to eternity;

3. Consequently, that God is in space without space, and in time without time.

4. That thus the Holy Spirit, which proceeds

from the one God by His Human is the same God.

5. That concerning God, since He is everywhere the same, it cannot be said that He proceeds,—except apparently, in respect to spaces, because these proceed, thus apparently to subjects which are in spaces.

6. And since these are in the created world, it follows that the Holy Spirit there is the Divine proceeding.

7. That the Omnipresence of God fully proves that the Holy Spirit is the Divine proceeding from the one and indivisible God, and not a God as a person by Himself.

Chapter III.

That the Divine which is called the Holy Spirit, proceeding from God by His Human, passes through the Angelic Heaven into the World, thus through Angels into Men.

1. That the one God in His Human is above the angelic heaven, appearing there as a Sun, from which proceeds Love as heat, and Wisdom as light.

2. That thus the Holiness of God, which is called the Holy Spirit, flows in order into the heavens; immediately into the supreme heaven, which is called the third heaven; immediately and also mediately into the middle heaven, which is called the second heaven; similarly into the ultimate heaven, which is called the first heaven.

3. That it flows through these heavens into the world, and through this into men there.

4. That nevertheless the angels of heaven are not the Holy Spirit.

5. That all the heavens together with the churches on the earths, in the sight of the Lord are as one Man.

6. That the Lord alone is the soul and life of that Man, and that all who are animated and live from Him are His body; hence it is said, that the faithful constitute the body of the Lord, and that they are in Him, and He in them.

7. That the Lord flows into the angels of heaven, and into the men of the church, in a certain likeness to the manner in which the soul flows into the body with man.

Chapter IV.

That [it passes] thence through Men to Men, and in the Church chiefly through the Clergy to the Laity.

1. That no one can receive the Holy Spirit except from the Lord Jesus Christ, because it proceeds from God the Father through Him. By the Holy Spirit is understood the Divine proceeding.

2. That no one can receive the Holy Spirit, that is, the Divine Truth and the Divine Good, unless he addresses the Lord immediately, and at the same time is in the love [of Him].

3. That the Holy Spirit, that is, the Divine

proceeding, never is of man, but that it is constantly of the Lord with him.

4. That therefore the Holy, which is understood by the Holy Spirit, does not inhere; and that it does not remain, except so long as the man who receives it believes in the Lord, and at the same time is in the doctrine of truth from the Word, and in a life according to it.

5. That the Holy, which is understood by the Holy Spirit, is not transferred from man to man, but from the Lord through man to man.

6. That God the Father does not send the Holy Spirit, that is, His Divine, by the Lord into man; but that the Lord sends it from God the Father.*

7. That a clergyman, because he is to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation from Him, is to be inaugurated by the promise, [*sponsionem*] of the Holy Spirit, and by the representation of its transfer; but that it is received by the clergyman according to the faith of his life.†

8. That the Divine, which is understood by the Holy Spirit, proceeds from the Lord through the clergy to the laity by preachings, according

* [ANNOTATIONS FROM THE MARGIN which perhaps belong here.] That the Holy Spirit is the Divine Operation and virtue proceeding from one God.

That it proceeds out of the Lord and from God the Father. That it proceeds out of the Lord and from God the Father and not contrariwise.

† See *T. C. R.*, 146; *D. L. W.*, 220; *C. L.*, 396; *A. C.*, 878, 6292.—[*Ed.*]

to the reception of the doctrine of truth thence ;*

9. And by the sacrament of the Holy Supper, according to repentance before [receiving] it.

Chapter V.

That the Divine proceeding, which is called the Holy Spirit, in its proper sense is the Word, wherein is the Holiness of God.

1. That the Word is the Holy itself in the Christian Church, from the Divine of the Lord which is therein, and which is therefrom ; wherefore the Divine proceeding which is called the Holy Spirit, in its proper sense, is the Word and the Holiness of God.

2. That the Lord is the Word, is because it is from the Lord, and concerning the Lord, and thus in its essence is the Lord Himself.

3. That the Lord, because He is the Word, is alone Holy; and that He is the Holy One of Israel, who is so often mentioned in the Prophets,—concerning whom it is also there said that He alone is God.

* [Annotations from the Margin which possibly are to be read here.] That [the Divine] proceeds to the clergy and by them to the laity.

That it flows into men who believe in the Lord and if according to order, into the clergy, and thus through them into the laity.

[An Annotation from the Margin which perhaps belongs to this place.] That the Holy Spirit proceeds from the Lord by means of the Word.

4. That hence it is that the place where the ark was in the tabernacle,—because in it was the law, the beginning of the Word, over which was the propitiatory, and over this the cherubim, all which signified the Lord as the Word,—was called the Sanctuary, and the Holy of Holies.

5. That hence it is also that the New Jerusalem, which is the Church that approaches the Lord alone, and derives truths from His Word, is called holy, and also the city of holiness; and that the men in whom that Church is [are called] a people of holiness; also that this Church is the Kingdom of the Saints, in Daniel, which will endure for ever.

6. That the Prophets and Apostles are called holy because the Word was written by them.

7. That the Holy Spirit since it is taught by the Lord from the Holy Word is called the Spirit of Truth, of whom the Lord says that He shall not speak from Himself but from the Lord, and that He Himself is that [Holy Spirit].

8. That to him who speaks a word against the Holy Spirit it is not remitted, is because he denies the Divinity of the Lord and the Holiness of the Word; for he has no religion.

9. That to him who speaks a word against the Son of Man it is remitted, is because he denies this and that to be Divine Truth from the Word in the Church, but believes that in the Word and from the Word are Divine Truths. The Son of Man is the Divine Truth from the Word in the Church, and this cannot be seen by all.

Chapter VI.

[Chapters VI., VII., and VIII. of this Treatise could not be found, when this tractate was copied from the autograph.]

That the operation of the Holy Spirit is Instruction, Reformation, and Regeneration, and thence Vivification and Salvation.

Chapter VII.

That in the degree that any one knows and acknowledges the Divine Truth which proceeds from the Lord, in the same degree He knows and acknowledges God; and in the degree that any one does this Divine Truth, in the same degree is he in the Lord and the Lord in him.*

Chapter VIII.

That the Spirit in respect to Man is his Intelligence and whatever thence proceeds, as his Operation and Virtue.†‡

* [See Universals, VIII., page 42.]

† [See Universals, IX., page 42.]

‡ [Annotation from the Margin, which perhaps is to be read here.] That by the spirit of man is understood his intelligence, and thus also whatever proceeds from it as his operation and virtue.

OF THE DIVINE TRINITY.

SUMMARY.

[I. That there is a Divine Trinity.

II. That the Father, Son, and Holy Spirit are three Essentials of One God.

III. That there was no Trinity before the Creation of the World.

IV. That the Trinity came into existence [*facta sit*] in Jesus Christ after the Creation of the World.

V. That this Trinity appears from the Word, as also from the Apostles' Creed, but not from the Nicene.

VI. Discordant ideas derived from the Nicene Trinity.

VII. That this Trinity has perverted the Church.

VIII. That it has also falsified the Word.

IX. That thence there is that "affliction" and "desolation" foretold by the Lord.

X. That there is no salvation unless a New Church is raised up by the Lord.

XI. THAT THE TRINITY IS IN THE LORD—THE SAVIOUR; HENCE THAT HE ALONE IS TO BE APPROACHED, AS HE IS SALVATION OR LIFE ETERNAL.]

1. THAT the idea of the common people of the Divine Trinity, is, that God the Father sits on high, and His Son at His right hand, and that they send the Holy Spirit to men.

2. That the idea of the clergy in respect to the Trinity, is, that there are three persons, each of whom is God and Lord, and that to the three there is one and the same essence.

3. That the idea of the wise among the clergy, is, that there are three communicable properties and qualities; but by three persons are understood what are incommunicable.

4. That there is a Divine Trinity from the Sacred Scripture and from reason.

5. That from a trinity of persons there inevitably follows a trinity of gods.

6. That if God is one the Trinity of God is necessary, and thus a Trinity of person.

7. That the Trinity of God, which is also a Trinity of person, is from God Incarnate, or Jesus Christ.

8. This is confirmed from the Sacred Scripture;

9. And also from reason, since there is a trinity in every man.

10. That the Apostolic Church never thought of a trinity of persons, as is evident from their Creed.

11. That a trinity of persons was first invented by the Nicene Council.

12. That thence it was admitted into the churches after that time, and [has been continued] to the present time.

13. That that doctrine could not be corrected before [this day].

14. That a trinity of persons has inverted the whole Church, and falsified all and each thing thereof.

15. That all say that it is beyond comprehension, and that the understanding is to be held captive under obedience to faith. What is "a son born from eternity"?

16. That in the Lord there is a Trinity, and in the Trinity is Unity.

Chapter I.

That there is a Divine Trinity; namely, the Father, the Son, and the Holy Spirit.

1. That the Unity of God is acknowledged and received throughout the whole world, wherever there is religion and sound reason.

2. That therefore the Trinity of God could not be known; for if it had been known, yea, if only declared, man [when] thinking concerning the Trinity of God would have inferred a plurality of Gods, which both religion and also sound reason abhors.

3. That therefore the Trinity of God could not be known except from revelation, thus not otherwise than from the Word; neither could it be received unless the Trinity of God were also the

Unity of God, for otherwise there would be a contradiction which begets a nonentity.

4. That the Trinity of God did not actually exist before the Son of God the Saviour of the world was born; and that before there was not Unity in Trinity and Trinity in Unity.

5. That the salvation of the human race depends upon the Trinity of God, which at the same time is Unity.

6. That by the Trinity of God which at the same time is Unity, is understood the Divine Trinity in one person.

7. That the Lord the Saviour of the world taught that there is a Divine Trinity, namely, the Father, the Son, and the Spirit; for He commanded His disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit; He also said that He would send to them the Holy Spirit from the Father; He moreover ofttimes mentioned by name the Father, and called Himself His Son, and He breathed upon His disciples, saying, "*Receive ye the Holy Spirit.*" Furthermore, when Jesus was baptized in Jordan there came forth a voice from the Father, saying, "*This is my beloved Son,*" and the Spirit appeared over Him in the form of a dove. The angel Gabriel also said to Mary, "*The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, and the Holy* [*thing*] *which shall be born of thee shall be called the Son of God.*" The Most High is God the Father. The Apostles likewise in their epistles often name the Father, the Son, and the Holy Spirit; and John in his First Epistle says, "*There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit,*" etc.

Chapter II.

That these three, Father, Son, and Holy Spirit, are three Essentials of one God, since they are One, as Soul, Body, and Operation with Man are One.

1. That the Divine Trinity, which at the same time is Unity, can by no means be comprehended by any one, except as the soul, body, and proceeding operation with man; consequently unless [it be considered] that the Divine Itself which is called the Father is the Soul, the Human which is called the Son is the Body of the Soul, and the Holy Spirit is the proceeding operation from both.

2. That therefore in the Christian Church everywhere it is acknowledged that in Christ God and Man, that is, the Divine and Human, are one person, as the soul and body in man. This is there acknowledged from the Athanasian Creed.

3. Wherefore he who comprehends the union of the soul and body and the resulting operation, comprehends the Trinity and at the same time the Unity of God, in a kind of shadow.

4. That the rational man knows, or may know, that the soul of the son is from the father, and that the soul clothes itself with a body in the womb of the mother, and that afterwards all operation proceeds from both.

5. That he who knows the union of the soul and body, knows also or may know that the life

of the soul is in the body, and that thus the life of the body is the life of the soul :—

6. Consequently that the soul lives, and therefore feels and operates, in the body and from the body ; and that the body lives, feels, and operates from itself while from the soul.

7. That this is because all things of the soul are of the body, and all things of the body are of the soul ; hence and from no other origin is their union.

8. That it is only an appearance that the soul operates separately, from itself through the body, when yet it operates in the body and from the body.

9. That from these [considerations] the rational man who knows the intercourse of the soul and the body can comprehend these words of the Lord, that the Father and He are one,—that all things of the Father are His, and all His are the Father's,—that all things of the Father come to Him,—that the Father hath given all things into the Son's hand,—that as the Father works, so the Son also works,—that he that sees and knows the Son, sees and knows the Father also,—that they who are one in the Son are one in the Father,—that no one hath seen the Father except the Son, who is in the bosom of the Father, who hath manifested Him,—that the Father is in the Son and the Son in the Father,—that no one cometh to the Father except through the Son,—as that the Father hath life in Himself, so hath He given to the Son to have life in Himself,—that in Jesus Christ all the fulness of the Divinity dwells bodily,—and besides many other things. There by the Son is meant the Human of the Father.

10. That from these things it follows, that the Divinity and the soul of the Son of God, our Saviour, are not distinctly two, but one and the same. That the Son of God is the Human of God the Father, is fully shewn above; for what else did Mary, the mother, bring forth than the human in which was the Divine from the Father? Hence from nativity He was called the Son of God; for the angel Gabriel says to Mary, "*The Holy* [*thing*] *which shall be born of thee shall be called the Son of God*," and the Holy which was born of Mary was the human in which was the Divine from the Father.

Chapter III.

That before the World was created the Trinity of God was not.

1. The Sacred Scripture teaches, and reason enlightened by the Lord therein and thence sees, that God is one; but that God was triune before the world was created the Sacred Scripture does not teach, and reason thence illustrated does not see. What is said in David concerning the Son, "*This day have I begotten thee*," is not that it is from eternity, but in the fulness of time; for the future of God is present, thus *to-day;* in like manner as in this passage in Isaiah, "*To us a child is born, to us a Son is given, whose name is God, Hero, the Father of eternity.*"

2. What rational mind, when it hears that before the creation of the world there were three

Divine persons, called the Father, the Son, and the Holy Spirit, does not say within itself while thinking of them, What is meant by a Son being born of God the Father from eternity? How could He be born? And what is the Holy Spirit proceeding from God the Father by the Son from eternity? And how could He proceed and become God by Himself? Or how could a person beget a person from eternity? and both produce a person? Is not a person a person? How can three persons, of which each is God, be conjoined into one God, otherwise than into one person? And yet this is contrary to theology, and this to that. How can the Divinity be distinguished into three persons, and yet not into three Gods, when yet each person is God? How can the Divine essence, which is one, the same, and indivisible, fall into number, hence be either divided or multiplied? And how can three divine persons be together and take counsel together in a nonextense of space, such as was before the world was created? How, from Jehovah God, who is One, and thence Sole, Infinite, Immense, Uncreate, Eternal, and Omnipotent, could there be produced three equals to Himself? How can a trinity of persons be conceived of in the unity of God, and the unity of God in a trinity of persons?—besides that the idea of plurality destroys the idea of unity, and *vice versa*. Perhaps it would have been possible for the Greeks and Romans also to unite all their gods into one, which were many, by identity only of essence.

3. The rational mind, in revolving and reflecting upon a Trinity of persons in the Divinity from eternity, might also consider of

what use was it that a Son was born, and that the Holy Spirit went forth from the Father through the Son before the world was created? Was there need that three [should consult] how the universe should be created? And thus that three should create it,—when yet the universe was created by the one God? Neither was there [occasion] that the Son should redeem, when yet redemption was effected after the world was created, in the fulness of time; nor that the Holy Spirit should sanctify, because as yet there was no man to be sanctified. If then there were those uses in the idea of God, still they were not [realized] before the creation of the world, but after it actually existed; from which it follows, that the Trinity from eternity was not a real Trinity, but ideal, and still more so is a Trinity of persons.

4. Who in the Church, while reading the Athanasian Creed, is able to understand this, that it is of the Christian verity, that each person by himself is God, and yet that it is not lawful by the Catholic religion to account them three Gods? Is not religion thus to him something other than truth, and that in truth three persons are three Gods, but that by religion they are one God?

5. That a Trinity of persons in the Divinity before the world was created, did not come into the mind of any one from the time of Adam down to the advent of the Lord, as is clear from the Word of the Old Testament, and from histories concerning the religion of the ancients. That neither did it come into the mind of the Apostles, as is evident from their writings in the

Word. That it did not come into the mind of any one in the Apostolic Church, which was prior to the Council of Nice, as appears from the Apostles' Creed, in connection with which no Son from eternity is mentioned, but a Son born of the Virgin Mary. That a Trinity of persons from eternity is not only above reason, but opposed to it; it is against reason that three persons created the universe; that there were three persons, and each person God, and [yet] not three Gods but one, and then three persons and not one person. Will not the future new Church call this age of the old church benighted or barbarous, when they worshipped three Gods? Similarly irrational are those things which are derived from that Trinity [of gods].

6. That a Trinity of persons in the Godhead from eternity was first taught by the Nicene Council, as appears from the two Creeds, the Nicene and the Athanasian, and that afterwards it was received by the churches as the principal dogma, and as the head of the doctrines, after that time [onward] to the present day. That there were two reasons why [this doctrine] of the Trinity was propounded by the Council of Nice; the first was, that they knew not how otherwise to dissipate the scandals of Arius, who denied the Divinity of the Lord; the other, because they did not understand what is written by the evangelist John, chap. i. 1, 2, 10, 14; xvi. 28; xvii. 5. How these things are to be understood may be seen above.

7. That the Divinity before the world was created as believed according to the Nicene Council and the churches after that, to consist of

three persons each of which was God, and that from the first person was born a second, and from these two went forth a third, is not only above comprehension, but contrary to it, and the faith of a paradox, which is opposed to the rational understanding. It is a faith in which there is not anything of the Church, but a persuasion of the false, such as obtains with those who are insane in matters of religion. But still it is not here said of those who do not see [these things to be] contradictory and contrary to Sacred Scripture and yet believe them, that they *are insane in religious matters;* thus it is not said of the Council of Nice, nor of the churches after it, [which derived their belief] from that, because they did not see.

Chapter IV.

That the Trinity of God came into existence after the World was created, and actually in the fulness of Time, and then in God Incarnate, who is the Lord the Saviour Jesus Christ.

1. That the Trinity of God did not and could not exist before the world was created, also that there are three essentials of one person in God Man, of which the Trinity of God is predicated, has been shewn above.

2. That God as the Word came into the world and assumed the human in the Virgin

Mary, and that the Holy [thing] thence born was called the Son of the Most High, the Son of God, the Only Begotten, is known from the Old Word where it is predicted, and from the New where it is described.

3. Since therefore God the Most High, who is the Father, by His Divine proceeding which is the Holy Spirit, conceived [*concepit*] the human in the Virgin Mary, it follows that the human born of that conception is the Son, and the conceiving [*concipiens*] Divine is the Father, and that both together is the Lord, God, the Saviour, Jesus Christ, God and Man.

4. It follows also that the Divine Truth, which is the Word, and in which is the Divine Good, was the seed from the Father from which the human was conceived; from the seed is the soul, and by the soul is the body.

5. In confirmation this arcanum shall be mentioned: That the spiritual origin of all human seed is truth from good, yet not Divine Truth from Divine Good in its own essence, infinite and uncreate, but in its own form finite and created. See the "DELIGHTS OF WISDOM CONCERNING CONJUGIAL LOVE," n. 220, 245.

6. It is known that the soul adjoins to itself a body which may serve it for performing uses, and that afterwards it conjoins itself to the body as it serves, and this continually while the soul becomes of the body, and the body of the soul. This is what the Lord says, that He is in the Father, and the Father in Him.

7. From these things it follows that the Trinity of God came into existence after the world was

created, and then in God Incarnate, who is the Lord, the Saviour, Jesus Christ.

Chapter V.

THAT THE TRINITY OF PERSONS IN THE DIVINITY IS FROM THE COUNCIL OF NICE, AND WAS DERIVED THENCE INTO THE CATHOLIC CHURCH AND [THE CHURCHES] AFTER IT, AND IS THEREFORE TO BE CALLED THE NICENE TRINITY; AND THAT THE TRINITY OF GOD IN ONE PERSON, THE LORD GOD THE SAVIOUR, IS FROM CHRIST HIMSELF, AND WAS THENCE IN THE APOSTOLIC CHURCH, AND THEREFORE IS TO BE CALLED THE CHRISTIAN TRINITY; AND THAT THIS TRINITY OF GOD IS THE TRINITY OF THE NEW CHURCH.

1. There are three summaries of doctrine of the Christian Church concerning the Divine Trinity and at the same time Unity, which are called Creeds—the Apostolic, the Nicene, and the Athanasian. The Apostles' Creed was written by men who are called the Apostolic Fathers; the Nicene Creed, by an assembly of Bishops and Priests who were called together by the Emperor Constantine in the city of Nice, with a view to dissipate the scandals of Arius concerning his denial of the Divinity of the Son of God; and the Athanasian Creed, by a certain person or persons immediately after that council.

These three Creeds were acknowledged and received by the Christian Church as ecumenical and catholic, that is, as the universals of doctrine respecting the Father, the Son, and the Holy Spirit.

2. The Apostolic Creed teaches thus:—"I believe in God the Father, Omnipotent, the God of heaven and earth; and in Jesus Christ His Son, our Lord, who was conceived by the Holy Spirit and born of the Virgin Mary.—I believe in the Holy Spirit," *etc.*

The Nicene Creed teaches thus:—"I believe in one God, the Father Almighty, Maker of heaven and earth;—and in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before the ages,—begotten not made, consubstantial with the Father, by whom all things were made,—who came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary, and was made man.—And [I believe] in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son, together is worshipped and glorified; who spake through the prophets," *etc.*

The Athanasian Creed teaches thus:—"The Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity.—That there is one person of the Father, another of the Son, and another of the Holy Spirit. That to the Father, Son, and Holy Spirit there is one Divinity and eternal majesty.—That the Father is uncreate, immense, eternal, omnipotent, God and Lord; in like manner the Son, and in like manner the Holy Spirit; and yet that there are

not three uncreate, immense, eternal, omnipotent Gods and Lords, but One.—That the Son is of the Father alone, not made, nor created, but begotten; the Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.—That in this Trinity none is before or after, and none is greater or less, but the whole three persons are co-eternal and co-equal.—But as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods and Lords. Furthermore, it holds concerning the Lord Jesus Christ, that although He be God and Man, yet there are not two, but one Christ."

3. That from these things declared in the three Creeds it may be gathered how in each understanding there is a Trinity of God in Unity, and a Unity in Trinity.

For the Apostolic Creed teaches concerning God the Father, that He is the Creator of the Universe; concerning His Son, that He was conceived by the Holy Spirit and born of the Virgin Mary; and concerning the Holy Spirit, that It is.

Moreover, the Nicene Creed teaches concerning God the Father, that He is the Creator of the Universe; concerning the Son, that He was begotten before all ages, and that He descended and became incarnate; and concerning the Holy Spirit, that He proceeds from both.

But the Athanasian Creed teaches concerning the Father, Son, and Holy Spirit, that they are three persons co-eternal and co-equal, and that each of them is God, and yet that there are not

three Gods, but one ; and that although by the Christian verity each person by himself is God, yet by the Catholic religion it is not allowable to say there are three Gods.

4. That from these three Creeds it appears that two Trinities are taught, one which existed before the world was created, another, which was after it ; the Trinity before the world was created, in the Nicene and Athanasian Creeds, and the Trinity after it, in the Apostolic Creed ; consequently that the Apostolic Church knew nothing of a Son from eternity, but only of a Son born in the world, and thus that it invoked the latter and not the former ; and, on the other hand, that the Church after the Nicene Creed, as if established anew, acknowledged a Son from eternity as God, but the Son born in the world not as [God].

5. That these two Trinities differ as much from each other as evening and morning, yea, as night and day, and thus that both together can by no means be confirmed in one man of the Church ; because religion would perish with him, and with religion sound reason. The reason is, that from the Nicene and Athanasian Trinity God cannot be thought of as one, but from the Apostolic Trinity He can be and is, because [this Trinity] exists in the Lord Jesus Christ, the Son of God born in the world.

6. That the Divine Trinity is in the Lord God the Saviour Jesus Christ, He Himself teaches, for He says *that He and the Father are one* (John x. 30) ; *that He is in the Father, and the Father in Him* (John xiv. 10, 11) ; *that all things of the Father are His* (John iii. 35 ; xvi. 15) ; *that he*

that seeth Him seeth the Father, and that he that believeth in Him believeth in the Father;—and according to Paul, *that in Him dwelleth all the fulness of the Divinity bodily* (Col. ii. 9); according to John, *that He is the true God and eternal life* (1 Epis. v. 20); and according to Isaiah, *that He is the Father of eternity* (ix. 5); and in other places in the same prophet, where it treats of Him, it is said that He is Jehovah the Redeemer, the only God; and that from redemption He is Jehovah our Righteousness, and that He is God the Father where He is spoken of; that He will not give His glory to another; and that the Holy Spirit is from Him.

Now because God is one, and because there is a Divine Trinity, the Father, Son, and Holy Spirit, according to the Lord's words in Matt. xxviii., it follows that that Trinity is in one person, and in the person of Him who was conceived of God the Father and born of the Virgin Mary, and thence was called the Son of the Highest, the Son of God, the only begotten Son (Luke i. 31–35; John i. 18; xx. 34; Matt. iii. 17; xvi. 16; xvii. 5). That in all these and in the above cited passages, no Son from eternity is meant, is evident to both the internal and external sight.

Since therefore this Divine Trinity,—which is also the fulness of the Divinity dwelling in Him bodily, according to Paul,—is in the Lord God, the Saviour Jesus Christ, it follows that He only is to be approached, invoked, and worshipped, and that when this is done, at the same time the Father is approached, and [thus the man] receives the Holy Spirit; for He teaches that

He is the way, the truth, and the life, and that no one cometh to the Father but by Him, and that he that entereth not by Him as the door into the sheepfold,—that is, into the Church,—is not a shepherd, but a thief and a robber; and also that they who believe in Him have eternal life, and that they who believe not shall not see life (John iii. 15, 16, 36; vi. 40; xi. 25, 26; 1 John v. 21).

7. Since the Divine Trinity and at the same time the Divine Unity is in the Lord Jesus Christ, the Redeemer and Saviour of the world, this is the Trinity of the New Church.

[When our two copies were transcribed, two leaves containing Chapters VI. and VII. were already wanting at this part of the autograph. But of Chapter VII., articles No. 6, 7, 8 were still there. These may be seen presently below.]

[Chapter VI.]

[Discordant ideas derived from the Nicene Trinity.]

. . . . . .

[Chapter VII.]

[That this Trinity has perverted the Church.]

. . . . . .

6. That the nature or quality of this [belief] is described by the statue [seen] by Nebuchadnezzar, as to its feet, and by the last beast that

ascended from the sea, in Daniel, and by the dragon and his two beasts in the Apocalypse.

7. It is also [evident] from this arcanum revealed to me, that every one obtains a place in heaven, that is, in its societies, according to his idea of God; and that every one [has a place] in the hells according to his denial of God; moreover, that the denial of one God inheres in the ideas of those who have confirmed themselves in the Athanasian Trinity.

8. That a true soul and life is in that man of the Church who acknowledges the Lord the Son of God as the God of heaven and earth. That He is the God of heaven and earth, He Himself teaches in Matthew, and that He is the true God and eternal life, in John, and that in Him dwells all the fulness of the Divinity, according to Paul, and that He is Jehovah our Redeemer, the only God, yea, the Father of eternity, according to Isaiah.

CHAPTER VIII.

THAT THE CONFIRMATION OF A TRINITY OF PERSONS FROM ETERNITY, OF WHICH EACH IS GOD, ACCORDING TO THE NICENE AND ATHANASIAN CREEDS, HAS FALSIFIED THE WHOLE WORD.

1. That every heretic can confirm and does confirm his heresy by the Word, since this is written by appearances and correspondences, wherefore the Word is called by some the book of all heresies.

2. That after confirmation a man sees no other-

wise than that his dogmas are true, although they are false.

3. That a plurality of Gods may be confirmed by many things from the Word; also the imputative faith of Christ's merit, in which three Gods severally have their part; as likewise that the works of charity contribute nothing to faith, and thus to salvation.

4. That a plurality of Gods may be confirmed by these [considerations], viz., that a Trinity is mentioned by the Lord; that a Trinity was in appearance (*apparuerit*) when the Lord was baptized; that there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit; that Jehovah God said, Let us make man in our image and likeness; that three angels appeared to Abraham who are called Jehovah; that in the New Word the Father, Son, and Holy Spirit are often named by the Lord in the Evangelists, and by the Apostles in the epistles, and yet it is not there said that they are one.

Likewise that [there is a] faith imputative of Christ's merit, and that this faith alone is saving; and that the works of charity, do not conduce to salvation; to which may be added, that a mind prone to ratiocination may add to them creeds of its own that shall go to establish them.

5. That all and each [of these propositions] cannot be seen to be false, and thus dissipated, unless reason enlightened by the Lord shall confirm by means of the Word that God is one, and that there is a conjunction of charity and faith.

6. Such being the case, it may appear clearly that a theology founded upon a trinity of persons,

of which each one is God, and upon a faith directed to each separately, and also upon the absence of power in charity to save, has falsified the entire Word ; mainly because these three,—God, charity, and faith, are together the universals of religion, to which all and each thing of the Word, and thence of heaven and the Church, relate.

7. Hence results this enormity, that the confirmer, wherever he reads of the Father, Son, or Holy Spirit, yea, wherever he reads Jehovah and God, thinks of three Gods, because of one made up of three ; also wherever he reads faith, he thinks of no other than that faith which is imputative of Christ's merit: and wherever he reads charity, he thinks of it as not contributing anything to salvation, or thinks of that faith instead of it. Confirmation once fixed brings this with it.

Chapter IX.

That hence there is that Affliction and that Desolation in the Christian Church, which were predicted by the Lord in the Evangelists, and in Daniel.

1. That the Lord when He spake with the disciples concerning the consummation of the age, and concerning His own advent, that is, concerning the end of the church of this day and the beginning of the New Church, predicted these things, viz.: that there would be then great affliction such as was not from the

beginning of the world till now, nor ever shall be (Matt. xxiv. 21); also that there would be the abomination of desolation foretold by the prophet Daniel; and that after the affliction of those days the sun would be darkened, and the moon would not give her light, and that the powers of the heavens would be shaken (Matt. xxiv. 15, 29).

2. That there is such an affliction and desolation in the Church is utterly unknown and unseen in the world, because it is everywhere said therein that they are in the light itself of the Gospel, to such a degree that if an angel were to descend from heaven and teach anything else, he would not be believed. That thus the Roman Catholic and Greek Churches teach, and thus each of the three reformed churches distinguished by the name of their leaders, Luther, Melancthon, and Calvin, and in like manner each heretical Sect [teaches], which [sects] are manifold.

3. But that this predicted affliction and desolation appears in clear light in the spiritual world* since all men after death come into that world, and remain in the religion in which they were in the natural world; for the light there is spiritual light, which uncovers everything.

4. When the clergy are there interrogated concerning God, concerning faith, and concerning charity, which are the three essentials of the Church and thence of salvation, they answer scarcely otherwise than as blind men in pits. Concerning God they answer that He is one, and [yet] that there are three who are of one mind;

* [NOTE FROM THE MARGIN.] And He now appears to me in most splendid light in London of the natural world.

and when they say that the three are one they are commanded to speak as they think, then,—because thought and speech with those who are in the spiritual world, act as one—they utter, with a clear voice,—Three Gods. As to faith, they reply that it is a faith in God the Father, God the Son, and God the Holy Spirit; and that God the Father gives it, the Son mediates it, and the Holy Spirit operates it, thus [a faith] in three Gods in order. When further interrogated respecting that faith, whether they know its sign when it enters, and the sign that it is within, they reply, What is it to know a sign? Is not this faith from the good pleasure, the election of God only, and nothing from the man mixed up with it? When asked whether that faith, since it is directed to three, and thus to three Gods, and man is in plenary ignorance concerning it, is anything, they reply that it is not only something, but the all of the Church and the all of salvation. If asked whether that is possible, at this they laugh. As to charity, they say this is where that faith is, and that it is separate from it and not separate, and that it contributes to salvation and does not contribute.

5. When the laity are questioned concerning God, faith, and charity, they know almost nothing, except that a few [of them] have acquired some enigmas from the clergy which they call articles of faith, and which are in general that God the Father has mercy on account of the passion of His Son, and that He remits sins and justifies.

6. When these two classes are explored as to whether they have anything of God, of faith, and

of charity in themselves, it is perceived that they have nothing, consequently nothing of heaven, [nothing] of the Church and [nothing] of salvation—only with those who have done goods from religion, since these, in the spiritual world, are receptible of faith in the Lord God the Saviour.

7. From the few things above adduced it appears whence there is that great affliction such as was not from the beginning of the world nor shall be, and whence that abomination of desolation which the Lord foretold would be at the end of the Church, which is at this day.

8. That such an affliction has not been from the beginning of the world, nor shall be, is because the Gentiles and the Jews themselves knew not the Lord God the Saviour, as the fountain of salvation, and ignorance excuses; but the case is otherwise with Christians after His advent, to whom this [truth] is laid open in the Word of both Testaments.

Chapter X.

That unless a New Church arise which shall abolish the Faith of the Old Church, which is in Three Gods, and introduce a new one which is a faith in One God, thus in the Lord God the Saviour, Jesus Christ, not any flesh could be saved, according to the Lord's Words.

1. That the Lord, when He spake with the disciples concerning the consummation of the

age and His advent,—that is, concerning the end of the Church of the present day and the commencement of the New Church,—after describing the desolation and affliction, said, that unless those days were shortened no flesh could be saved, that is, would altogether perish in eternal death (Matt. xxiv. 21, 22).

2. That no flesh could be saved unless that affliction and the abomination of desolation were removed, is because that through the faith of the Church of the present day there is no conjunction with God, and thence no salvation ; for this depends solely upon conjunction with God, yea, that conjunction is salvation.

3. That through the faith of the Church of the present day there is no conjunction with God, is because that faith is a faith in three Gods, and a faith unless [directed] to one God, does not conjoin ; also, that faith is directed to God the Father, who is inaccessible, and also to a Son born from eternity, who is likewise inaccessible, since He is of the same essence with the Father, and to the Holy Spirit ; and because, as there is no Son nor Holy Spirit from eternity, the faith in these two is [a faith] in no God. Add to this, that the faith of the present day cannot be united with charity, and faith not united with charity, thus alone, does not conjoin. Hence it follows that unless a New Church be established by the Lord, which shall abolish that faith and teach a new one, namely, a faith which is [directed] to one God, and which is at the same time united with charity, not any flesh could be preserved, that is, not any man, could be saved.

4. That the faith of the present day has des-

troyed the universal Church and falsified the whole Word has been shewn above, wherefore unless a New Church be established by the Lord, which shall restore both the Church and the Word of its integrity, not any flesh could be preserved.

5. That those who are in the faith of the Church of the present day are to be understood by the dragon and the false prophet, and that faith itself by the pit of the abyss from which the locusts issued, as also by the great city which is spiritually called Sodom and Egypt, where the two witnesses were slain, is shewn in the APOCALYPSE REVEALED; likewise that by the New Jerusalem there [spoken of] is to be understood the New Church. [See *Apoc.*, Cap. ix., xi., xii., xx., xi.]

Since it is there said that after the dragon and false prophet were cast into hell the New Jerusalem descended from God out of heaven, it is evident that after the faith of the Church of the present day is condemned the New Church from the New Heaven will descend from the Lord and be instituted.

6. From these things it is evident that unless a New Church exist which shall abolish the faith in three Gods, and receive a faith in one God, thus in the Lord Jesus Christ, and which at the same time, conjoins this faith with charity in one form, not any flesh could be saved.

7. It may also be seen above (page 18) that redemption could not be effected, nor salvation thence be given, except by God Incarnate, thus by no other than God, the Redeemer, Jesus Christ; for salvation is perpetual redemption.

It was shewn moreover that God, faith, and charity are three essentials of the Church, and that upon them universal theology, and thus the Church, depends; wherefore when falsities are taught and imbibed in respect to these three essentials, there is no salvation to man.

7. *Minor clause.* That no one can hereafter come into heaven unless he be in the doctrine of the New Church as to faith and life. The reason is, that the New Heaven which is now being established by the Lord, is in faith and life according to that doctrine.

Chapter XI.

That the Divine Trinity is in the Lord God the Saviour, and therefore that the Lord God the Saviour is alone to be approached in order that there may be Salvation or Eternal Life.*

* [Annotations of the Author.] These things are explained according to the contents in the following numbers — *Of the Sacred Scripture* (n. 13, etc.). That from the doctrine of the Church of this day it follows that the Lord has no power, since the Father alone imputes His merit, and that in Himself He intercedes and prays that [the Father] may do this; and they do not remember that [the Lord] said that all things of the Father are His, and that all things of the Father come to Him, and that He has all power over flesh and all power over heaven and earth. That the Lord is the Head of the Church and that the Church is His body. Wherefore He who is its Head, is to be approached by the body.

The rest could not be found, when this tractate was copied from the autograph.—Ed.]

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PREFACE.

—o—

THE substance of the interesting papers which are offered to the reader in the following pages, consists of materials for a work which Swedenborg intended to publish, under the title which we have chosen for the present publication. The plan for this work is contained in a document which was transferred some time ago, to the Royal Library at Stockholm, from that of Count Lars von Engeström. The entire document, concerning which see *Documents concerning Swedenborg* (vol. ii. p. 773), is as follows :—

"THE CONSUMMATION OF THE AGE, THE LORD'S SECOND COMING, AND THE NEW CHURCH."

(1.) "Concerning the consummation of the age, that it was predicted in Dan. v. and in Matt. xxiv. (to be treated in chapters).

(2.) "The Lord's Second Coming, predicted by the Lord in the Prophets, the Gospels, and the writings of the Apostles (to be treated in chapters).

(3.) "The Lord's New Church, which was announced as the New Jerusalem in the Word of both Testaments, and described in the Revelation (to be treated in chapters).

(4.) "An Invitation to the New Church made to the whole Christian world, and an exhortation that they should worthily receive the Lord.

"One memorable relation is to be added; namely, that all things of the New Church appear before one who is in enlightenment by the light of truth; but as soon as they are submitted to the orthodoxy of the Church at the present day, the light of truth becomes darkness.

"All the points belonging to the doctrine of the New Church are to be explained in their order, likewise those belonging to the old orthodoxy."

The materials for the above work are contained in Codex 50 of the Swedenborg MSS. which were conveyed by Swedenborg's heirs to the Academy of Sciences at Stockholm; and this Codex is the only one which at present is missing from the library of the Academy. It was borrowed from the library by Augustus Nordenskjöld, and was never returned. Augustus Nordenskjöld, however, prepared a transcript of the contents of Codex 50 and also of Codex 48 (of which we shall speak presently), which he forwarded to his brother, Carl Frederic Nordenskjöld, who was in London between 1783 and 1788. This transcript is now in the possession of the Swedenborg Society. At the close of this transcript, A. Nordenskjöld made the following statement: "What has here been copied

is the most interesting of all the Swedenborg MSS. It is the last he wrote before his death. The original I have in hand, but shall not send until it is required; perhaps in summer, when an opportunity offers. Meanwhile, the copy itself may be examined carefully by Adjunct Knös, or Pastor Tybeck, and put into such a shape that it may be printed abroad as a supplement to the Coronis; or together with the Coronis in a new edition which they intend to issue in England. I have not spoken quite truly. The original is in Stockholm, in narrow oblong folio volumes bound in parchment, marked no. 50, and also no. 48 in the Academy of Sciences. I am anxious that this copy should be most carefully examined, and afterwards printed together with the Coronis. I am unable to find any more that belongs to a Supplement to the Coronis."

Section i. in the following pages, was inscribed (probably by Nordenskjöld), *Invitatio ad Novam Ecclesiam*—"Invitation to the New Church," but the proper title is that which we have given to it on the authority of Swedenborg himself. Two copies of the original text made by different copyists, were sent to England; one of which is in the handwriting of Christian Johansen and the other in that of A. Nordenskjöld. Dr. Im. Tafel in his edition of the *Invitatio ad Novam Ecclesiam*, which he published in Appendix i. to the *Diarium Spirituale*, (pp. 142–160), it seems, had access only to one of these copies, namely, to that prepared by A. Nordenskjöld. A new edition of the *Invitatio* etc. was included by Dr. Samuel H. Worcester

in his new issue of the "Coronis" etc. in the Latin language (New York, 1884); his text is based on a collation of the two original copies, namely, on that of Johansen, as well as on that of Nordenskjöld. In the following English version, also, the translator based himself on both the original copies. His readings mostly agree with those of Dr. Worcester, but not always.

The work itself, in the form in which it is presented in Section i., consists of paragraphs which in part are unconnected, and in part also are repetitions, so that it seems doubtful whether the numbering of the paragraphs was introduced by Swedenborg himself; it was probably introduced by the copyists. But as to the contents of Section i, it treats of the "Fulness of Time," "the Desolation of the Truth" in the Christian Church; where the points in which the Christian Church has fallen away from the Truth are specified, and where the true New Church doctrine is presented instead. It further treats of the "Lord's Coming," of "Swedenborg's Mission," and the reason is stated why no miracles were performed by the Lord at His Second Coming.

Section ii. contains various summaries concerning the "Abomination of Desolation," the "Consummation of the Age," and the "Fulness of Time." The text of these summaries was copied by A. Nordenskjöld about the same time when he copied the Latin text of the "Invitation to the New Church." These summaries were printed by Dr. Im. Tafel in Appendix to the *Diarium Spirituale* (pp. 137–142). It

seems a pity that Dr. Worcester did not include these summaries in his beautiful, critically exact, and scholarly reprint of the *Invitatio* etc.; for, like the *Invitatio* itself, they come under the head of materials for the "Coronis" etc.

Section iii. contains the materials of Sections i. and ii. worked up into a connected plan. Whether this plan was originally furnished with the full title of the "Coronis," which A. Nordenskjöld placed in front of it, in the copy which he forwarded to London, seems doubtful. But there seems to be no doubt in the fact, that Section iii. contains the full plan of Swedenborg's work entitled the "Coronis or Appendix to the True Christian Religion," and as such it is exceedingly valuable. This digested plan of the "Coronis" was originally contained in Codex 48 of the Swedenborg MSS. The Codex itself has been preserved in the library of the Academy of Sciences; but the five leaves which contain the Latin original of Section iii. are torn out. The plan of the "Coronis" etc., as will be seen, contains 55 nos., together with an Appendix on Miracles. Only six of these numbers have been worked out in the fragment of the "Coronis" which was published in London in 1780.

It is usually thought that Swedenborg never finished his work entitled "Coronis" etc. Such is even the opinion of the latest editor of the "Coronis," Dr. Samuel H. Worcester; see his Preface to the edition printed at New York in 1884. The information accessible to us on this subject, seems, however, to point to a different conclusion. In the account which Richard Shearsmith furnished to Peter Provo in 1792,

and which has recently been published, he says,—

"Dr. Messiter also took away during his illness 72 large pages of some of his [Swedenborg's] last works, in manuscript; which Mr. Swedenborg enquired after before he died, and seemed sorry it was gone." This was the whole of the MS. of the "Coronis," which covered "72 large pages" in Swedenborg's usual handwriting, which was very small. The original Latin edition, in 4to, covers 51 pages—a mere moiety of the original MS. We quote further from the *Documents concerning Swedenborg* (ii. p. 1022):—

"In the *New Jerusalem Magazine* for 1790, in a footnote on p. 224, we read as follows: 'Speaking of this Appendix (*i.e.* the "Coronis" etc.), we beg leave to observe, that what was printed in London, after Swedenborg's decease, is but an incomplete part of the same; the truth is (as we were informed by Dr. Messiter, in whose hands this valuable MS. was left), that nearly one half of the copy had been mislaid and finally lost at the Doctor's house.' From this, then, it follows that this MS. was complete at the time of the Author's death, but that a portion of it was lost at Dr. Messiter's house, which is very much to be regretted.

"B. Chastanier says on this same subject, in his *Tableau Analytique et Raisonné* etc. (p. 213): 'We have to observe here, that the Appendix, from which we have given here an extract, was not published by the Author himself, but by one of the friends of his doctrine [Augustus Nordenskjöld], who, having heard that the original had been left in London in the hands of Dr.

Messiter, made a journey to London for the express purpose of having it printed. By some accident which the Doctor could not explain to us, a portion of the MS. has been mislaid, and the printed work is incomplete.'" The "Coronis" etc., then, was probably finished when Swedenborg died; but the fact that that particular portion of it which concerned the Christian Church and the Church of the New Jerusalem, has been lost, renders the contents of the present volume, which contains the materials collected by Swedenborg for the last part of the "Coronis" etc., exceeding valuable.

R. L. TAFEL.

LONDON, *April* 30, 1888.

THE CONSUMMATION OF THE AGE, THE LORD'S SECOND COMING, AND THE NEW CHURCH.

I.

The Consummation of the Age, the Lord's Second Coming, and the New Church; also entitled "Invitation to the New Church."

[Syllabus.]

[1.] Unless God is One, and unless that God is Jehovah God under a human form—unless, therefore, God is man and man God—there is no Church in reality.

[2.] The doctrinals contained in *The True Christian Religion*, [with those persons] who acknowledge a personal union in Christ, and approach Christ, and who partake of the Eucharist under two forms, agree with the doctrinals of the Roman Catholic Church, and with the doctrinals of the Protestants.

[3.] Various causes why now, for the first time, and not before, the above truths of the Church [have been revealed]. Among these causes is this, that the New Church is not established before the former Church is consummated.

[4.] The Divine Providence in these matters, [which is to be shown]:

From the heresies which arose after the time of the Apostles.

Why the Romish Church arose.

The causes of the separation from that Church, [as from] an unworthy mother.

Why the Greek Church separated from the Romish.

[5.] Various things concerning miracles; that they have destroyed the Church (quoting the Lord's words in Matt. xxiv.).

[6.] That all things tended in this direction, that men who were canonized, were to be addressed in prayer.

[7.] That this [New] Church is not instituted and established through miracles, but through the revelation of the spiritual sense [of the Word], and through the introduction of my spirit, and, at the same time, of my body, into the spiritual world, so that I might be made acquainted there with the character of heaven and hell, and that in light I might imbibe immediately from the Lord the truths of faith, whereby man is led to eternal life.

[8.] The Advent of the Lord ([to be shown] from the Word and the creeds).

[9.] Invitation to the New Church, that men should go and meet the Lord (from Rev. xxi. and xxii.; and also from chap. i. etc. etc.).

[10.] Hereafter [the members of the Church] are not to be styled the Evangelical [party], the Reformed, and still less Lutherans and Calvinists, but Christians.

[11.] Several things concerning miracles.

1. That in Christ Jesus Man is God, and God Man, appears evidently from the Lord's words to His Father in John (xvii. 10), "All Thine are Mine, and all Mine are Thine." From the expression, "all Mine are Thine," it appears that Man is God; and from the expression, "all Thine are Mine," that God is Man.

2. During man's regeneration, the light of heaven is instilled into the light of nature, and at the same time the heat of heaven; these two constitute, as it were, the new soul, through which man is formed by the Lord. This light and heat are instilled through the higher mind, which is called the spiritual mind. By virtue of this instilling, that is, by the implanting [of this light and heat] man becomes a new creature, and becomes more enlightened and more intelligent in matters of the Church, and consequently in the reading of the Word. This also is meant by the new understanding and the new will. Afterwards the man is led by the Lord through the above light and through the above heat, and from natural becomes spiritual.

3. There exists a still higher, that is, a more interior light and heat, which is called celestial. This is implanted in, and instilled into, the former spiritual [light and heat]. The angels of the third heaven who are called celestial, are in this light and heat.

4. This implanting may be explained by a comparison; namely, by the grafting and inoculation of trees; where the grafted slips receive [the sap] interiorly in themselves, according to their form etc.

5. It is to be clearly shown that apart from

the Lord's Advent, no man could have been regenerated, and hence saved; and that this is meant by "the Lamb taking away the sins of the world." This may be shown from the state of the spiritual world before the Lord's coming; which was such that not a single truth of faith, nor any good of charity, could pass from the Lord to man. (This is to be illustrated by the influx of truth and good with the evil spirits, into the back part of their heads etc.)

6. Miracles close the internal man, and deprive man of all that freedom of choice, through which, and in which, he is regenerated. Freedom of choice belongs essentially to the internal man; and when this is closed up, the man becomes external and natural; and such a man does not see any spiritual truth. Miracles also are like veils and bars lest anything might enter. This bar, or this obstruction, however, is gradually broken, and [then] all truths become dispersed.

7. Concerning the existing Church, it is declared, in the words of Paul, that faith enters through the hearing of the Word; and some add to this, through a certain meditation from the Word. This, however, is to be understood thus, that truths ought to be drawn from the Word, and that man ought to live according to these truths. In this case, the man approaches the Lord, who is the Word and the Truth, and receives faith; for all truths severally are from the Word, which is spiritual light. Thus faith is acquired; because faith belongs to truth, and truth belongs to faith; and nothing ought to be believed except the truth.

8. That there are numberless evils interiorly in man; yea, that there are numberless evils in every lust. Every lust of which man becomes conscious, is a clew, and a conglomerate of many things. These things the man does not see, but only the one clew. When, therefore, the man by repentance removes this one clew, the Lord who sees the interior and inmost things of man, removes those [interior] things. Unless, therefore, a man approaches the Lord, he struggles in vain to render himself free from sin. The case herein is as with those things which in a Memorable Relation were written concerning Turtles [see T. C. R. 462].

9. That a man who has thoroughly confirmed himself in the faith and doctrine of the existing Church, makes no account of repentance, of the law of the Decalogue, and of works and charity. For he can say, "I cannot do any good [works] from myself; they are contained in faith, whence they come forth of their own accord; I can only know them," and so forth. This is the source of the naturalism which prevails at the present time.

10. By the "fulness of time" is signified consummation and desolation; because "time" signifies the state of the Church (see Rev. x. 6, and Ezek. [xxx. 3]). The same also is signified by "Time, times, and half a time" [see Rev. xii. 14; Dan. vii. 25; xii. 7]. The times in the world are spring, summer, autumn; and the fulness of these times is winter. The times as to light are morning, noon, evening; and their fulness is the night etc. etc. This is meant by the Lord's coming in "the fulness of the time," or of "times;" that is, when there is no longer

any truth of faith, and no longer any good of charity left. Concerning "the fulness of the time," see Rom. (xi. 12, 25); Gal. (iv. 4); and especially, Ephes. (i. 9, 10); Gen. (xv. 16).

11. That the Lord's love is present with those who are in faith in Him. This may be clearly seen from this circumstance, that place cannot be predicated of love, nor of faith; for both are spiritual. That the Lord Himself is present appears from this consideration, that spiritual love also is not confined to place. It was not in my own case, whenever I was in the spiritual idea. In a word, presence in the spiritual world is according to love. Wherefore, [the Lord] is omnipresent; He does not move about; He is in place, but not [by passing] through place; He is thus in space and in what is extended, but not [by passing] through space, and through what is extended.

12. The desolation of the truth of the Church may be compared with the consummations on the earth; heat, namely, and all the above [times or seasons] are consummated by winter, and then spring [comes]; and light on earth is consummated by the night, when the morning comes. Wherefore, the Lord said to those under the altar, Rev. (vi. 9–11). [See quotation.] A number of passages are to be quoted from the Revelation, showing that the Church has been laid waste, even down to the very last things.

13. That at the present day nothing is known concerning the union of soul and body, is proved by the hypotheses of the learned concerning the soul; especially by that of Des Cartes and others, [who maintain] that the soul is a substance

detached from the body, in some nondescript place; when yet the soul is the inmost man; consequently, is a man from head to toe. Thence it is, according to the ancients, that the soul is in the whole, and in every part thereof; and that in whatever part the soul does not dwell inmostly, the man's life is not there. By virtue of this union it is, that all things of the soul belong to the body, and all things of the body belong to the soul; as the Lord said concerning His Father, that all His things are the Father's, and that all things of the Father are His [John xvii. 10]. Thence it is that the Lord is God, even as to the flesh (Rom. ix. 5; Coloss. ii. 9); and that [He said], "the Father is in Me," and "I am in the Father."

14. The human mind is of three degrees; and these degrees are the celestial, spiritual, and natural. In the first degree is the soul, in the second, the spirit, that is, the mind, and in the third, the body. It is the same thing, whether we say that a man's mind is of three degrees, or whether we say that the man himself is. For that part of the body which is in the principles—the beginnings—thus where the first [element] of the body is, is called mind. The remaining parts are derived thence, and are continuations. What else is the mind, if it is confined only to the head, except something that is separated or divorced, and where the mind does not exist through continuation? Let autopsy settle this: The origins of the fibres are the glands of the so-called cortical substance; thence proceed the fibres; and after they are bundled together into nerves, they descend and pass through the whole

body, weaving it together and constructing it. The celestial degree, in which is the soul, that is, the inmost man, is [intrinsically] a semblance of love; the spiritual degree, in which is the mind, that is, the spirit, which is the middle or intermediate man, is a semblance of wisdom from love; and the third degree, in which is the body, which is the last or ultimate man, is the continent of the two other [degrees]; apart from this third degree, the two higher degrees would not subsist. These points can be further demonstrated from the three heavens, the celestial, spiritual, and natural: in these heavens are those [three kinds of] men. Wherefore the angels of the higher heavens are invisible to the angels of the lower heavens, if the latter approach the former from their own heavens.

15. Thence it may be seen in light that as a tree exists from its seed, so also the body exists through the soul. Hence also it is that the tree derives its quality from the seed. From this, however, it follows that inasmuch as the soul of Christ was from the Divine essence, His body also must be derived thence.

16. All theologians, when preaching, know nothing of the falsities of their religion. For they preach that God is one; that the Saviour ought to be approached; that man, therefore, ought to believe in the Word and in preachings; that he ought to exercise charity, and practise repentance, so as to desist from evils. While preaching thus, they remember nothing concerning three Gods, concerning their mystical faith, concerning impotence in spiritual matters, and concerning all the remaining dogmas. But let them know,

that the falsities which they have imbibed at school, are clinging to them interiorly; and that the other things are simply between their lips; and that after death they come into the interior things of the spirit;—wherefore, these falsities ought to be rooted out by all means. Then also the things that are kept merely between the lips, are treated as the beard on the chin is treated, which, as is usually the case, is cut off, and the man then becomes beardless.

17. When orthodoxy enters and explains those things which the ministers preach from the Word concerning faith that we ought to believe in God, concerning charity towards the neighbour, concerning conversion and repentance, and concerning a life of piety and spirituality—all these things fall, as it were, into a bucket, and are overthrown, as when people destroy a dwelling or a house, so that nothing but the ruins remain. The preachers say then, that these things are not true, and that people should not believe that charity, repentance etc. ought to be practised. The very Word then falls to the ground, and so forth. It is as if some one undermines a wall, by digging ditches under it. All things, indeed, are overthrown.

18. Bring an example, where some one preaches devoutly on the above subjects from the Word; and when orthodoxy is brought to bear upon his preaching, you will see that what I saw and declared, is true. (*The example will illustrate this. . . .*) The preachers thus [at one time] affirm, and presently, if orthodoxy is in the internal man, and the subjects that are preached are in the external man, they deny. In this case

that which is in the external man is regarded as of no account and of no value; it is swept away, as by an earthquake, or as when a ship is wrecked in the water.

19. A telling instance, also, may be brought from genuine orthodoxy on the subject of faith, charity, and freedom of choice. From this example will appear plainly the absurdity of [false orthodoxy].

20. That the spiritual things of heaven flow into the whole man, and that [natural things] flow in through the world, is confirmed in light thus: that spiritual and natural things flow in conjointly, but that the evil man inverts the two. That which is internal he places in his mind outwardly; so that the world is above heaven, that is, heaven below the world. But the devout and good man receives both in the order in which they flow in; the spiritual things which flow in through heaven, he places in the mind above, and the natural things which flow in through the world, he places below. This latter man stands on his feet erect; but the former occupies an inverted position, as it were.

21. The whole of Theology at the present day hinges upon the Divine omnipotence. Thus it is asserted: 1. that God gives faith where and to whom He pleases; 2. that He remits sins; 3. that He regenerates; 4. that He sanctifies; 5. that He imputes and saves; 6. that He will raise the dead bodies from the graves; that He will cause the skeletons to be alive, and will put into them their former souls; 7. that He will destroy the world, with the sun, the stars, the planets, the earths, and will create it anew;

8. since omnipotence is everything, and since it constitutes the order which is God, and which is from God, in the whole world, it follows that the member of the Church can imagine whatever he pleases ; that he can raise himself beyond the ethers, that is, above reason ; and that, wherever he pleases, he can go counter to reason, and simply declare that "reason by obedience has to be subject to faith." For is not God omnipotent? And who can, and who dares to, reason in opposition to His omnipotence? Of this character are all things belonging to the existing faith.

22. That man cannot discover a single Divine Truth, except by approaching the Lord immediately, is due to this, that the Lord alone is the Word, and that He is very Light and very Truth ; and that, except from the Lord only, man does not become spiritual, but remains natural ; and the natural man, in spiritual things, sees everything in inverted order; that this is so, may be known from Paul. This is the reason why not a single truth has remained in the Church, so that now is the consummation, the desolation, the decision, and the fulness [of time]. But because the Lord is not dead, therefore, according to David, there remains "a root in the earth ;" while, according to the Revelation, "man indeed is willing to die, but cannot." That which "remains," is the faculty of being able to understand the truth, and of being able to will good. This is "the root that remains."

23. The students of modern orthodoxy object, that faith, charity, good works, repentance, remission of sins etc. cannot exist with a man,

before he has received the Holy Spirit. But, as has been shown, the Holy Spirit is the Divine which proceeds from the Lord; and the Lord is perpetually present with every man, the evil as well as the good. Apart from His presence, no one can live; and the Lord constantly acts, urges, and strives to be received; wherefore, the presence of the Lord is perpetual. For the sake of confirmation, this was proved in the spiritual world, in the case of a certain devil, by the removal from him of the Lord's presence. The devil lay dead, exactly like a corpse. Thousands from among the spirits and the clergy saw this, and were thunder-struck. By virtue of the Lord's perpetual presence, man has the faculty of thinking, understanding, and willing. These faculties are due solely to the influx of life from the Lord. Both Luther and Melanchthon were among the bystanders, and being present, they could not open their lips.

24. The only cause why the Reformation was effected, was that the Word which lay buried, might be restored to the world. For many centuries it had been in the world, but at last it was entombed by the Roman Catholics, and not a single truth of the Church could then be brought forth from it. The Lord thus could not become known, and the Pope was worshipped as God, in the Lord's place. But after the Word had been extricated out of its tomb, the Lord could be made known, truth could be derived from it, and conjunction with heaven became a possibility. For this purpose the Lord raised up simultaneously so many men, by whom an onslaught was made. He raised up Sweden,

Denmark, Holland, England; and lest [the Word] should be blotted out in Germany through the Pope, He raised up Gustavus Adolphus, who stood for the Reformation, and opposed himself.

25. Unless the present little work is added to the preceding work, the Church cannot be healed. For it would be a mere palliative cure; a wound in which the corrupted matter remains, and which continues vitiating the neighbouring parts. Orthodoxy is this vitiating matter, and the doctrine of the New Church indeed furnishes the medicine, but only exteriorly.

26. The origin of all errors in the Church had been this: that men thought they lived from themselves; that is, that they lived by virtue of their own life, and that life had been increated in them, [that is, had become theirs by creation,] when yet man is only an organ of life, and is kept in the middle between heaven and earth, and thus in a state of equilibrium, that is, in the freedom of choice.

27. No one is able to see the desolation of the truth in the Church, before the truths from the Word are brought forward into light. What heretic, indeed, knows otherwise than that all that he has are truths? Every one can take an oath on what he has as his own [as being true]. The light in which he is, is delusive; it arises from confirmations. In such a light is the natural man, when light flows in from the spiritual man. An unbelieving naturalist may even swear that there is no God; and that the existence of God is a mere vain imagination of the common people; wherefore, at heart he scoffs at the learned doctors of the Church.

28. It is known in the Church, that the Church is the Body of Christ; but how this is has not been known hitherto. On this ground it is, that the universal heaven is as one man before the Lord; and this one man is distinguished into societies, each of which has reference to some member, that is, to some organ, and to some use or function in man. In this Man, the Lord is the soul, that is, the life. For the Lord breathes [life] into men; and when He is present, He is present through the heavens, as the soul is present through its body. The same is the case with the Church on earth; for this is the external man. Wherefore, every one, after death, is gathered to his own in that body etc.

29. The things which are stated in the sequel are not miracles, but they are testimonies that I have been introduced by the Lord into the spiritual world for the sake of the ends which . . . The causes why no miracles take place at the present time . . . Further, from the Lord's words in Matt. xxiv.—Concerning the miracles of Anthony of Padua, and of most of those who are worshipped as saints; of whose miracles the monasteries are full. Concerning the miracles of Paris, there are two volumes in 4to.

30. That the Lord would come in the fulness of time for Judgment, is meant by His words in Matt. (xxv. 33, 32), "When the Son of Man shall come in His glory, and all the holy angels with Him, He shall sit on the throne of His glory; and there shall be gathered before Him all nations; and He shall separate them one from another, as the shepherd separateth the sheep

from the he-goats." This coming of the Lord is meant by the following words concerning Jesus Christ, in the Apostles' Creed, "He ascended into heaven, and sitteth on the right hand of God the Father Almighty; *from thence He shall come to judge the quick and the dead.*" And also by these words concerning the Lord Jesus Christ in the Nicene Creed, "He ascended into heaven, and sitteth on the right hand of the Father; and He shall come again in *glory to judge the quick and the dead;* OF WHOSE KINGDOM THERE SHALL BE NO END."

31. And also in the Athanasian Creed, "He ascended into heaven, He sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead . . . and they shall give account for their own works. And they that have done good shall enter into life everlasting: and they that have done evil into everlasting fire" (*Formula Concordiæ* [Leipsic, 1756], pp. 1, 2, 4). Besides, the articles of Schmalkalden teach the same thing as the Apostles', the Nicene, and the Athanasian creeds; namely, "Jesus Christ ascended into heaven, He sitteth on the right hand of God, and He shall come to judge the quick and the dead." Luther in his Lesser Catechism (p. 371) teaches the same thing (*Augsburg Confession*, pp. 10, 14); and our Catechism [the one used in Sweden] teaches the same (p. 303). From the *Augsburg Confession* we quote in like manner, "He ascended into heaven, that He might sit on the right hand of the Father, and reign forever, and rule over all creatures. The same Christ will openly come again to judge the quick

and the dead, according to the Apostles' Creed" (*Augsburg Confession*, p. 10).

32. That the Lord will not come to Judgment to destroy heaven and earth, appears from many passages in the Word, where His coming is treated of; as for instance in Luke (xviii. 8), where it is said, "When the Son of Man cometh, shall He find faith?" Besides many more passages which are quoted in T. C. R., no. 765; further, that He will not come to destroy the visible heaven and the habitable globe (*Ibid.* no. 768 *et seq.*); but to separate the evil from the good (*Ibid.* no. 772 *et seq.*); and many more passages besides. The same also is declared in the Symbolical Faith which is inserted in every Hymn-book in [Sweden?], where the Apostles' Creed only is set forth. The same is introduced thence into the following hymns. . . . By the "quick," in the above places, are meant those who are in charity and faith, and who by the Lord are called "sheep;" but by the "dead" are meant those who are not in charity and faith, and who by the Lord are called "he-goats." Add here Rev. (xi. 18; and xx. 12).

33. *Title:* THE CONSUMMATION OF THE AGE, AND THE ABOMINATION OF THE DESOLATION THEN.

There is to be adduced what the Lord says, 1. concerning the "abomination of the desolation;" 2. what He says [of vastation]; 3. what the Lord says concerning the "affliction;" 4. that "no flesh can be saved;" 5. concerning the "darkening of the sun and moon; 6. the things which are declared in the Revelation (i. 18), "Behold, I am the living one, and have

become dead; and behold I am living unto the ages of the ages;" see further, Rev. (ii. 8; and v. 6). And again, what the Lord said in John (ix. 4), "The night cometh when no man can work;" and in Luke (xvii. 34), "In that night there shall be two men in one bed." Further, what the Lord said in John (xxi. 18), concerning Peter; also, what Paul said concerning the last times, 1 Tim. (iv. 1–3); 2 Tim. (iii. 1–7; iv. 3, 4). There shall be explained what the Lord says in Matt. (xxiv. 27), that this took place on the day of the Last Judgment; also, what He says in vers. 30, 31. That this actually has taken place, see T. C. R., no. 791.

34. The Lord's coming is according to order in this respect, that the spring does not come except after the winter; nor the morning, except after the night; that the travailing woman has comfort and joy, only after pain; that states of comfort are after temptations; and that there is genuine life after undergoing death; even as the Lord says, "Unless the grain . . . die" etc. The Lord exhibited the type of this order, when He suffered Himself to be crucified and to die, and when afterwards He rose again. The above also is involved in the image which appeared to Nebuchadnezzar, where the Stone at last grew into a large Rock; it is further involved in the four beasts that came out of the sea; and in what is related there concerning that fearful nation—all of which is to be explained. It is likewise involved in the four ages known to the ancients, the golden, silver, brazen, and iron ages; further, in the ages through which every man passes, from childhood to old age—then is

the end of the life of the body, and then comes the life of the spirit, which is the life of all those who have led a good life. The same also is implied in the heaven which has first to pass away (Rev. xxi. 1, 2). The case with the Church is the same.

35. The keys of the kingdom of the heavens were given to Peter, because he represented the Lord as to the Divine Truth; and this is what is meant by "a rock," throughout the whole of the Sacred Scripture. On this account [it is said], "On this rock," that is, on this Divine Truth, "shall I build My Church," namely, on this that the Lord is "the Son of the living God." It shall be shown from the Word, that such is the signification of a "rock."

The "rock" is spoken of in the Word [in the following passages]: Exod. (xvii. 6; xxxiii. 21, 22); Num. (xx. 8–11); Deut. (viii. 15; xxxii. 14–37); 1 Sam. (ii. 2); 2 Sam. (xxii. 2, 3, 32, 47; xxiii. 3); Ps. (xviii. 3, 32, 47; xxviii. 1; xxxi. 2, 3, [4]; xl. 2; xlii. 9, [10]; lxii. 2, 7 [3, 8]; lxxviii. 16, 20, 35; lxxxix. [27], 28; xcii. 16; xciv. 22; xcv. 1; cv. 41); Isa. (ii. 10; xxii. 16; xlii. 11; li. 1); 1 Cor. (x. 4). The "fissures of the rock" denote falsified truths, Rev. (vi. 15, 16); Isa. (ii. 19); Jer. (xvi. 16); Solomon's Song (ii. 14); Isa. (xlviii. 21); Jer. (xxiii. 29; xlix. 16); Obad. (3); besides a number of passages in the gospels. In this wise also several of the Fathers explained this passage (see *Formula Concordiæ*, p. 345).

36. When the Son alone became Man, and not the whole Trinity, was not then the Divine Essence which is a one and an indivisible trine,

separated, that is, disunited or divided? [This question is to be answered.]

37. That the whole of the Lord's prayer, from beginning to end, has respect to this time; that is, to the time when God the Father will be worshipped in a human form. This appears when this prayer is rightly explained.

38. That the Churches after the times of the Apostles fell away into so many heresies, and that at the present day there are none other than false Churches, is owing to this circumstance, that they did not approach the Lord, when yet the Lord is the Word, and the very Light which enlighteneth the whole world. And [from such a state of the Church] it is as impossible to see one single genuine truth from the Word, except what is encompassed with and steeped in falsities, and coheres with falsities —as it is impossible to sail to the Pleiades, or to dig out the gold which is in the centre of the earth. Wherefore, in order that the true Christian religion might be manifested, it was absolutely necessary that some one should be introduced into the spiritual world, and derive from the Lord's mouth genuine truths out of the Word. The Lord cannot enlighten any one with His light, unless He is approached immediately, and acknowledged as the God of heaven.

39. That miracles are not wrought at the present time, is on account of the reasons which are stated in T.C.R.[no. 501]; wherefore, the Lord said in Matt. (xxiv. 24), that they would seduce. Again, what is more common among the Roman Catholics than filling the tombs of the saints, and the walls of monasteries with [pictures of]

miracles? How many leaves of gold and silver are only in the tomb of Anthony of Padua. How many are there not where the three wise men are said to be buried? And how many are there not at Prague, and in other places? What else than illusions can be derived thence? The fact that I converse in the spiritual world with angels and spirits, that I have given a description of the states of heaven and hell, and of the life after death; and further, the fact that there has been disclosed to me the spiritual sense of the Word; besides many other things—is worth more than all these miracles. Such an intercourse, as far as I am aware, has not been granted by the Lord to any one before. These are evidences that this has [taken] place for the sake of the New Church, which is the crown of all Churches, and which will last forever. Being in the spiritual world, seeing the wonderful things of heaven, and the pitiful things of hell; and being there in the very light of the Lord in which are the angels, surpasses all miracles. Evidences that I am there, may be found abundantly in my Writings.

40. The sole cause why the Church has immersed itself into so many falsities, that not a single truth has remained in it; and why it is like a ship that has suffered shipwreck, of which the top of the mast only protrudes, is this—that hitherto the members of the Church have not approached the Lord immediately; and so long as the Lord is not approached immediately, not a single truth can shine in its own light. The reason of this is, that the Lord is the Word, that is, the all of Divine Truth in the Word, and that He

alone is the Light which enlighteneth all men, as He teaches Himself; and further, that every truth of the Word shines from no other source, than from the Lord alone. This light it is which is understood by that which is spiritual; when, therefore, this light is not present, the spiritual [element] is not in man's understanding, but only a natural [element]; and all things which contain anything spiritual, the natural man sees only invertedly; he sees falsity instead of the truth. On reading the Word, therefore, he bends all things towards his own falsities, and thus falsifies truths; and he is delighted by doing so. For the natural human mind is in such things as belong to the world and to self; it is delighted solely by such things: wherefore, unless in the above things [in those of the Word] there is spiritual light, the natural man transfers them to those things which belong to the world and to self, and he puts these in the first place. He thus not only shuns spiritual things, and hides them away, but he also scoffs at them. Faith is spiritual from no other source, that is, it cannot be called spiritual, except from the truths which it contains, and thus by virtue of light from the Lord. Unless faith is from this source, it is natural faith which does not conjoin, and which is not saving.

41. That in the spiritual world no one knows another from his name only, but from the idea of his quality. This idea causes that other to be present, and by this idea also he is known. Thus, and not otherwise, parents are known by their children; children by their parents; and relations, connections by marriage,

and friends, by their relations, connections, and friends. In like manner the learned are known from their writings, and from the reputation of their learning; great men and rulers by the fame of their deeds; in like manner kings, emperors, and popes. All are known by these things alone. It was granted to me to converse with such; but with others it is not possible. A spirit himself also is nothing else than his own quality; on this account every one in that world drops his baptismal name, and the name of his family, and is named according to his quality. Hence it is that "name" in the Word does not signify name, but quality. As the Lord says in Rev. (iii. 4), "Thou hast a few names in Sardis;" and again [Exod. xxxiii. 7], "I know thee by name;" besides, a thousand other places where "name" is mentioned. From all this, then, it appears, that no one has the Lord present with himself, unless he knows His quality. This quality is proclaimed by the truths of the Word; for, as many truths as there are in the Word, just so many mirrors and ideas are there of the Lord: for He is the Very Word, and He is the Very Truth, as He says Himself. Qualities are of two kinds: one kind belongs to the knowledge concerning the Lord Himself, that He is the God of heaven and earth, the Son of God the Father, One with the Father, that all things of the Father are His—in short, that He is the Human of God the Father. The other kind belongs to the knowledges of those things that proceed from Him; and the things that proceed from Him, are Himself; as, for instance, those things which He teaches concerning

charity, the freedom of choice, repentance, regeneration, the sacraments, and very many other things. These things also constitute the idea of the Lord, because they are from Him.

42. It is an arcanum from the spiritual world, that unless a person approaches the Lord directly and immediately with the idea [he has formed] concerning Him, the Lord's presence is not caused, and still less can the person himself be made receptive of any communication [from Him]. It is as if some one stands at the side, and appears in the dark. In like manner, no one can converse with another, unless he directly gazes at him; communication is then caused, when each reciprocally gazes at the other. Thus, and not otherwise, ideas enter into another person; and if then, at the same time, there is love, conjunction is effected. If any one, therefore, approaches the Father immediately [and not the Lord], the Lord stands, as it were, at the side; and hence is unable to grant and to impart redemption; that is, He is unable to regenerate, and afterwards to save the man.

43. The manifestation of the Lord in person, and the introduction by the Lord into the spiritual world, both as to sight, and as to hearing and speech, is superior to all miracles; for it is not stated anywhere in history that such an intercourse with angels and spirits has been granted to any one since the creation of the world. For daily I am with the angels there, even as I am in the world with men; and I have now been so circumstanced for twenty-seven years. Evidences of this intercourse are the books which I have published concerning Heaven

and Hell, and also the memorable relations in my last work entitled *The True Christian Religion;* further, what has been stated there concerning Luther, Melanchthon, Calvin, and concerning the inhabitants of many kingdoms; besides, the various evidences which are known in the world, and many other evidences besides which are not known. Say, who has ever before known anything concerning heaven and hell? Who has known anything concerning man's state after death, and concerning spirits and angels etc. etc.?

44. In addition to these most palpable evidences, there is the fact that the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word has been written among the sons of Israel; and this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been accomplished; because, when man is in the natural sense, the angels are in the spiritual sense. See what has been written concerning this sense in the chapter on the Sacred Scripture [in *The True Christian Religion*].

45. The correspondences by which the Word as to all and each of its parts has been written,

possess such power and strength, that the Word may be called the power and strength of the Divine Omnipotence; for through these correspondences the natural acts conjointly with the spiritual, and the spiritual with the natural; thus the all of heaven with the all of the world. Thence it is that the two sacraments are correspondences of spiritual with natural things; thence is their strength and power.

46. What do miracles amount to, on the other hand? Miracles are not wrought now-a-days, because they seduce men, and make them natural. They close the interiors of their minds, wherein faith ought to be rooted; wherefore mere falsities proceed thence (Matt. xxiv. 24). What did the miracles, which were wrought in Egypt, effect among the sons of Israel? What did those miracles effect which took place before their eyes in the desert? What those miracles which happened at their entrance into the land of Canaan? What the miracles which were wrought by Elijah and Elisha? What those which the Lord Himself wrought? Was any one ever made spiritual by their means? What has been the use of miracles among the Roman Catholics? and of those of Anthony at Padua? and of the three wise men at Cologne? And what has been the use of the countless miracles in the monasteries, whose walls are fitted with pictures, plates, and gifts? Has ever any one been made spiritual thereby? Have they not become natural thereby, so that there is scarcely any truth of the Word among them, and that the external things of worship alone remain, which have their origin in men and in traditions?

47. That in Christ God is Man, and Man God, is confirmed three times in the *Formula Concordiæ;* and also in the *Athanasian Creed*, where is declared "the taking of the Manhood into God;" from the Word in Rom. (xiv. 11); Coloss. (ii. 9); 1 John (v. 20, 21), as well as by the declaration of the Lord Himself, that "the Father and Himself are one;" that "the Father is in Him, and He in the Father;" that "all things of the Father are His;" that "He has Life in Himself;" that "He is the God of heaven and earth."

48. The soul is the inmost man, and, according to the ancients, it is in the whole body and in every part thereof—on this ground, that the principle or beginning of life resides in the soul; that part of the body in which the soul does not inmostly reside, is not living. Wherefore, there exists a reciprocal union; and hence the body acts from the soul, but not the soul through the body. Whatever proceeds from God partakes of the human form, because God is Very Man; this is especially the case with the soul, which is the first [element] of man.

49. Nothing is more common in the whole heaven and in the whole world, than for one thing to be within another; thus for the same thing to be inmost, middle, and outermost; and for the three to intercommunicate, and for the power of the middle and outermost to be derived from the inmost. That there are three things, one within the other, appears from each and all things in the human body. Around the brain there are three coatings, which are called the dura mater, the pia mater, and the arachnoidea; and on top of these is the skull. Around the

whole body there are coatings, one within the other, which taken all together are called the skin. Around each artery and vein there are three coatings; likewise around each muscle and fibre; and, further, around all the rest which are there. In the vegetable kingdom the case is the same. How these parts intercommunicate, and how the inmost enters the middle, and the middle the last or ultimate, is shown by anatomy etc. Thence it follows that the same is the case with light; that spiritual light which in its essence is truth, is interiorly in natural light; likewise that spiritual heat which in its essence is love, is in natural heat. By natural heat is meant natural love, because that love becomes heated; and this is bordered by the heat of the blood.

50. All things which people talk about the Holy Spirit fall to the ground, as soon as it is believed that man is not life, but only an organ of life; that God thus is constantly present in man, and that He strives, acts, and urges that those things which belong to religion, and consequently those which belong to the Church, to heaven and salvation, shall be received. It is, therefore, wrong to say that the Holy Spirit is given, or that it is admitted. For the Holy Spirit is nothing else than the Divine which proceeds out of the Lord from the Father, and this Divine causes a man's life, and also his understanding and his love; and the presence of this Divine is perpetual. Apart from the presence of the Lord, that is, of the Holy Spirit, man would be only a kind of animal; but he would not have any more life, than salt, a stone, or a trunk. The cause of this is, that man is not born with instinct, like

the animals; wherefore, a pullet one day old knows the order of its life better than a child.

51. That it is allowable to confirm the truths of the Church by reason, that is, by the understanding, as much as we please, and also by a variety of things in nature; and in proportion as truths are so confirmed, they become rooted and shine. It is also allowable to confirm truths by the Word, wherever we please, and also to apply for this purpose many things from the Word; the Word is not falsified thereby. Those expressions of Scripture through which truths are confirmed, rise heavenwards; they are like the fumes of frankincense; but if falsities are confirmed from the Word, they do not rise heavenwards, but are rejected; and they are dispersed on the way with a loud report. This I have heard thousands of times.

52. The manifestation of the Lord, and intromission into the spiritual world, surpass all miracles. This has not been granted to any one since the creation, as it has been to me. The men of the golden age, indeed, conversed with the angels; but it was not granted to them to be in any other than natural light; but to me it is granted to be at the same time in spiritual and in natural light. By this means it was granted to me to see the wonderful things of heaven, to be together with the angels like one of them, and at the same time to imbibe truths in light, and thus to perceive and teach them; consequently to be led by the Lord. But as concerns miracles: they would have been nothing else than snares for seducing men; as the Lord says (Matt. xxiv. 24); and as is related of the

magician Simon, that "he bewitched the people of Samaria," who believed that these things were done "from the great power of God" (Acts viii. 9 *et seq.*). What else are the miracles among the Papists, than snares and deceptions? What else do they teach, than that they themselves ought to be worshipped as Divine beings, and that people should give up the worship of the Lord? Have wonder working shrines any other effect? Have the idols or dead bodies of saints throughout Popedom any other purpose? Those of Anthony of Padua, of the three wise men at Cologne, and of all the rest, whose miracles fill the monasteries? What have these miracles taught concerning Christ? What concerning heaven and life eternal? Not a single word.

53. That it is impossible for any Church, and for any system of religion to exist, unless it is believed that God is one. When, therefore, the Divine Trinity is divided into three Persons, how then can the metaphysical term "essence" make one out of three? so long as the properties of each person are diverse, yea, so diverse that they are said not to be communicable? and so long as equal, proper persons subsist by themselves, and one person has no part and no quality in the other person, that is, no part and no quality belonging to that other person? But as soon as it is believed that the one God is not only the Creator, but also the Redeemer and Operator, then we have one God; and then for the first time the Church exists and subsists, and religion lives. And this union of three cannot possibly exist otherwise, than it does in every man, [in whom there is] soul, body, and

the proceeding. These three make one man. And why should they not make one God, who is Very Man from first to last things? These things concerning the God Man have been explained in the work concerning "The Divine Love and Wisdom," and may be consulted. It is also shown that [the soul] is neither ether, nor air, nor wind; that the soul of every man is the man himself, follows thence. As we have now in the Church one God, who is God Man and Man God, this Church is called the crown of all Churches.

54. That in Christ Man is God is to be shown from three places in the *Formula Concordiæ;* from Paul in Rom. (xiv. 11), and Coloss. (ii. 9); from John (first Epistle v. 20, 21), and from the Lord's words: 1. that "God was the Word, and the Word was made flesh;" 2. that "all things of the Father are His;" 3. that "all of the Father come to Him;" 4. that "as the Father hath life in Himself, so has the Son"—Life in Himself means God; 5. that "the Father and He are one;" 6. that "He is in the Father, and the Father in Him;" 7. that "he who seeth Him, seeth the Father;" 8. that "He is the God of heaven and earth;" 9. that "He governs the universe"—from the Creed; 10. that He is called "Jehovah, the Redeemer;" 11. that He is called "Jehovah, our Righteousness;" 12. that it is said that "Jehovah would come into the world;" 13. in the Revelation (chap. i.) it is said, that He is "the First and the Last;" 14. in short, that He is God the Father who is invisible, in a Human which is visible before [human] minds.

That, because there is thus One God in the Church, the Church is the Church etc. etc.

In the *Athanasian Creed* it is stated, that "as the reasonable soul and flesh is one man: so God and Man is one Christ;" and, further, that "the Manhood was taken into God."

55. CONCERNING MIRACLES. [The subject is to be treated] from the sons of Israel; from the Lord's words to Dives and Lazarus; from the Lord's words in Matt. (xxiv. 24). The Popish miracles, which are to be enumerated; that they only seduce, and do not teach anything; their sole purpose is, that men may be worshipped as Divine beings; and indeed to this end that gold and silver may be brought to the monasteries; that is, that they may scrape together the treasures of the whole world. The miracles wrought by most of them; as, for instance, those by Anthony at Padua; those by the three wise men at Cologne; those of the wonder working shrines, at which treasures are collected, everywhere in the monasteries, where the walls are covered with pictures of the miracles wrought by their saints, and their idols; the books concerning the miracles of Paris and others — what other purpose have they, than that saints may be invoked, and gifts scraped together? But who among them has thus far taught the way to heaven, and the truths of the Church out of the Word?

For this reason it has pleased the Lord to prepare me from my earliest youth for the perception of the Word, and He introduced me into the spiritual world, and enlightened me

with His light more proximately. Hence it appears that this surpasses all miracles.

Beelzebub did miracles, more than any other of the gentile gods, as appears from the Old Testament; and also the magician Simon.

56. That the Lord made the natural man in Himself Divine, in order that He might be the First and the Last; and that He might thus enter with men as far as their natural man, and might teach their natural man from the Word, and lead it. For He rose with His whole natural, that is, His external man, and did not leave anything of it in the sepulchre; on which account He declared that He had bones and flesh, which spirits have not; and [hence it is] that He ate and drank with His disciples natural food, and indeed before their eyes. That He was Divine, He showed by passing through doors, and by becoming invisible, which would have been impossible, unless His very natural man also had been made Divine with Him.

57. That all those things which the orthodox at the present day say concerning the mission of the Holy Spirit fall to the ground, as soon as it is known that the Lord is constantly present with every man, and causes the man to live; and that He resides with man in order that he may go and meet the Lord; and that even if he does not go and meet the Lord, he still has rationality, which would be impossible without the Lord's presence. If the Lord were absent from man, he would not be like an animal, but like some corpse which would be dissipated. This is meant in Gen. (ii. 7) by "God breathing into him the living breath."

58. It shall here be shown from the Word, that the Lord is the "Kingdom of God;" thus, that He is heaven and the Church.

59. It shall be shown that the greatest power dwells in correspondences; because in them heaven and the world, that is, the spiritual and the natural, are together. That for this reason the Word was written by mere correspondences; wherefore, through the same there is a conjunction of man with heaven, and thus with the Lord. The Lord also by this means is in first and, at the same time, in last things. On this account the sacraments have been instituted through correspondences, and therefore, Divine power dwells in them.

II.

A. The Abomination of Desolation, the Consummation of the Age, and the Fulness of Time.

1. Concerning the Consummation of the Age, and the Abomination of Desolation then.

2. There is no knowledge of God, except one which is erroneous and false, and which altogether amounts to no knowledge; there is no knowledge whatever of the Omnipotence.

3. No knowledge of the Lord.

4. No knowledge of the Divine Humanity, except a merely historical one.

5. No knowledge of the Holy Spirit.

6. Hence no knowledge of the Divine Trinity.

7. No knowledge of the Holiness of the Word.

8. No knowledge of Redemption, except one which is false.

9. No knowledge of Faith, except knowledge of such a quality as exists before a blind person. The case is the same with all things which depend upon faith, and which from "God" are called Theological, from the "Church" Ecclesiastical, and from the "Spirit of God" Spiritual.

10. No knowledge of Charity.

11. No knowledge of Freedom of Choice; and

hence no human will ; and therefore man is not man.

12. No knowledge of Repentance, except of a merely oral one, which is no repentance.

13. No knowledge of the Remission of Sins, and hence no knowledge of conversion.

14. No knowledge of Reformation and Regeneration.

15. No knowledge of the Imputation of good and evil ; and hence no knowledge of the Judgment.

16. No knowledge of Heaven and Hell.

17. No knowledge of Man's state after death ; and hence no knowledge of salvation and eternal life.

18. No knowledge of Baptism and the Holy Supper, which are [regarded as] scarcely anything else than ceremonies.

19. No knowledge of the Law except an erroneous one.

20. No knowledge of the Gospel, except an erroneous one ; and which is, that it is possible for man to be regenerated, and thus saved.

21. There is no doctrine of Theology ; wherefore the consummation [nowadays] is of such a character, that not a single truth is remaining. That for this cause the Christian Religion is torn into so many heresies.

22. That the Catechism is not anything.

23. That the whole Word is not anything.

24. It follows hence that there is no Religion, no Church, no Worship, no Ministry ;

25. Because from all that precedes, it follows that Predestination alone prevails.

26. It hence follows that, because in the above

Church there does not remain a single grain of truth, the abomination of desolation has set in.

27. The things said in the Word burst with the sound of a loud report, when they are sent towards heaven by those who have studied modern orthodoxy—from experience.

28. That falsities have to be rooted out before truths are implanted.

29. That the "fulness of time" signifies the consummation, because time signifies the state of the Church; wherefore we read in the Revelation, "there shall be time no longer," that is neither morning nor day, but night; and neither spring nor summer, but winter. The like is signified by "time, times, and half a time."

30. That this state of the Church has been foretold by the Lord through Daniel, and in Matthew, and in seven chapters in the Book of Revelation, which are to be quoted.

31. That the religion of this Church [namely, of the New Church] is not to be implanted by means of miracles, but by means of the Word, and by means of the light which is there from the Lord. This light enters and remains to eternity; but religion through miracles extinguishes this light, because it places the miracles before itself, and, therefore, [the Word] perishes with a loud report (compare Matt. xxiv. 24, 25).

I conversed with Paris (of whose miracles there exist two volumes), how he wrought his miracles. [I learned] that he wrought them through spirits who entered into the memory of men.

[The above synopsis concerning the "Consummation of the Age, Desolation, and the Fulness of Time," is repeated in two more variations.

Variation (1) is a mere summary of the above.

Variation (2) also is a mere reproduction of the above. But concerning the miracles of Paris, Swedenborg gives the following additional particulars.]

I conversed with Paris (of whose miracles there exist two volumes), how he wrought his miracles; [I learned] that he wrought them through spirits who entered into the memory of men, and who persuaded them concerning many of these things. Still Paris did not apply himself to any religion, and hence did not know anything of the truth of the Church; wherefore he is at the present day among those who are in hell.

B. [A SUMMARY] OF THE CONSUMMATION OF THE AGE, AND THE ABOMINATION OF DESOLATION.

No knowledge of God.
No knowledge of the Lord.
No knowledge of the Holy Spirit.
No knowledge of the Holiness of the Word.
No knowledge of Redemption.
No knowledge of Faith.
No knowledge of Charity.
No knowledge of Freedom of Choice.
No knowledge of Redemption.
No knowledge of the Remission of Sins, and of Conversion.
No knowledge of Regeneration.
No knowledge of Imputation.
No knowledge of Heaven and Hell.
No knowledge of Man's State after death, and hence of Salvation.

No knowledge of Baptism.

No knowledge of the Holy Supper.

It hence follows that there is no Religion, and therefore no Church.

Concerning the Lord's Advent.

Concerning Miracles.

Invitation to the whole world to [join] the New Church.

—That there is one Shepherd and one flock; and that Jehovah is one.

III.

A. Summary [of the Coronis to the True Christian Religion].

i. That there were four Churches in this earth from the day of creation: the *first*, which is to be called the Adamic; the *second*, which was the Noahtic; the *third*, which was the Israelitic; and the *fourth*, which is the Christian.

ii. That each Church had its four periods, that is, its successive states, which in the Word are meant by morning, noon-day, evening, and night.

iii. That four changes of state succeeded in each Church: the *first* of which was the appearance of the Lord Jehovih, and Redemption, which resulted in the morning state of the Church, that is, in its rise. The *second* state was its instruction, and thus its noon-day, or its progression. The *third* state was its decline, and at the same time its evening, that is, its vastation. The *fourth* state was its end, and together with it its night, that is, its consummation.

That after the end, that is, after the consummation of the Church, the Lord Jehovih appears and holds a judgment on the members of the former Church, and separates the good from the

wicked; and the good He raises to Himself into heaven, and the wicked He removes from Himself to hell.

That after these things the Lord constructs a new heaven out of the good whom He has been raising to Himself, and out of the wicked whom He has removed from Himself He constructs a new hell; and everywhere He institutes order, so that they remain to eternity under His jurisdiction, and in a state of obedience to Himself. That then successively, through the new heaven, He introduces and establishes a New Church on earth.

That the Lord Jehovih derives and produces from this heaven a New Church on earth, which takes place through a revelation from His mouth, that is, from His Word, and through inspiration.

iv. That these periodical changes of state which took place in the first, that is, in the Most Ancient Church, which was the Adamic, are described in Moses in the first chapters of Genesis; yet, through heavenly representatives, and through other things belonging to the world, to which spiritual things correspond.

v. That the periodical changes of state which happened successively in the second, that is, in the Ancient Church, which was the Noahtic, are also described in Genesis, and also here and there in the remaining four books of Moses.

vi. That the periodical changes of state which took place in the third Church, which was the Israelitic, are also described in Moses, and afterwards in Joshua, in the Book of Judges, and in the Books of Samuel and Kings; and, moreover, in the Prophets.

vii. That the periodical changes of state which took place successively in the fourth, the Christian Church, are described in the Word of the Old and New Testaments. The rise, or morning of the Church, particularly in the Gospels and in the Acts of the Apostles; its progression towards noon-day, in the Ecclesiastical Histories of the first three centuries. The decline, that is, its evening, also in the Ecclesiastical Histories of the centuries that immediately followed; and its vastation even to its consummation, which is its night-time, in the Book of Revelation.

viii. That after those four Churches there will arise a New Church, which will be the truly Christian Church, and which was foretold in Daniel and in the Book of Revelation, and also by the Lord Himself in the Gospels; and which was expected by the Apostles.

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ix. That the Church successively declines from the truths of faith and the goods of charity; and in the same proportion, also from a spiritual understanding of the Word, and from its genuine meaning.

x. That the Church consequently withdraws in the same proportion from the Lord, and removes the Lord from herself.

xi. That in the same proportion in which this is done, the Church hastens towards its end.

xii. That the end of the Church has come, when there is no longer any truth of faith, and no longer any good of charity remaining.

xiii. That the Church is then in falsities and

in the evils thence ; and in evils and in the falsities thence.

xiv. That hell then increases from those who depart their life in the world, and that it then raises itself upwards towards heaven ; and interposes itself between heaven and the Church, like a dark cloud between the sun and the earth.

xv. That through this interposition an obstruction is put in the way, lest any truth of faith, and hence lest any genuine good of charity, shall penetrate to those belonging to the Church ; and that there shall be in their place truth falsified which in itself is falsity, and good adulterated which in itself is not good.

xvi. That then there is at the same time an invasion of naturalism and atheism.

xvii. That this state of the Church is meant and described in the Word by vastation, desolation, and consummation.

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xviii. That so long as the vastation still lasts, and before the consummation supervenes, there is announced the Lord's advent, and redemption by the Lord ; and after this, a New Church.

xix. That these three, while the Israelitish Church was still continuing, were announced in many places in the Word, in the Prophets.

xx. That the Lord's Advent takes place.

xxi. That there is Redemption.

xxii. That a New Church is established.

That almost everywhere in the Prophetic Word the subjects treated of are vastation and

consummation, the Last Judgment; further, the Lord's Coming, the New Church, and also Redemption.

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xxiii. As regards Redemption in particular, through which salvation alone takes place—that this was wrought by Jehovah God who was made flesh, and who was our Lord Jesus Christ.

xxiv. That the first thing of Redemption was a total subjugation of hell.

xxv. That the second thing of Redemption was a separation of the wicked from the good, and a casting down of the wicked into hell, and the raising of the good into heaven.

xxvi. And that the last [thing of Redemption] was an orderly arrangement of all in hell and of all in heaven.

xxvii. And at the same time an instruction in the truths which are to become truths of faith, as well as in the goods which are to become goods of charity;

xxviii. And hence the establishment of a New Church.

xxix. That the final and efficient cause of Redemption was the regeneration of man, and salvation through the same.

xxx. That, because the Lord is the only Redeemer, He is, therefore, also the only Regenerator, and hence the only Saviour.

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xxxi. That by His First Advent and the Redemption which He wrought then, the Lord could

not form a new heaven out of Christians, and a new Church from that heaven, because there were no Christians then, and because they only became Christians gradually through the preachings and the writings of the Apostles.

xxxii. That He was not able to form it afterwards, because so many heresies from the very outset broke in upon the Church, so that scarcely any doctrine of faith appeared in its own light.

xxxiii. That at last the doctrine of the Apostles, in the progress of time, was torn, rent asunder, and adulterated by atrocious heresies.

xxxiv. That this is meant by the abomination of desolation, and by the affliction such as never was, and never will be; and by the darkening of the sun, the moon, and the stars in the Gospels, in Daniel, and also in the Prophets; and likewise by the dragon, and many things besides in the Book of Revelation.

xxxv. Because the Lord foresaw this, therefore, impelled by the necessity of man's salvation, He promised that He would come again into the world, and effect a Redemption, and that He would thus institute a New Church, which would become the truly Christian Church.

xxxvi. That the Lord foretold His Second Advent, and that the Apostles often prophesied concerning it, and John openly so in the Book of Revelation.

xxxvii. That He prophesied in like manner about the New Church which is meant in the Book of Revelation by the New Jerusalem.

xxxviii. That this second Redemption was effected in the same way as the first, which was treated of above from no. xxiii. to xxx.

xxxix. That this also took place for the sake of the regeneration, and hence for the sake of the salvation of the members of the Church as its final and efficient cause.

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xl. That the falsities which have hitherto laid waste the Christian Church, and at last have consummated it, are chiefly the following:

xli. That they [the Christians] receded from the worship of the Lord which was preached by the Apostles, and from faith in Him.

That they separated the Divine Trinity from the Lord, and transferred it to three Divine persons from eternity, and consequently to three Gods.

xlii. That they divided the saving faith among those three persons.

xliii. That from this faith they separated charity and good works, as not being saving at the same time.

xliv. That from that faith alone they derived justification, that is, the remission of sins, regeneration and salvation, apart from any co-operation of man.

xlv. That they deprived man of the freedom of choice in spiritual things, whence it follows that the Lord alone operates in man, and that man on his part does nothing.

xlvi. That the necessary consequence of this is predestination, whereby religion is abolished.

xlvii. That they defined the passion of the cross as redemption.

xlviii. That from these sources there crept in falsities in such great abundance that there is

not a single genuine truth but what has been falsified, and not a single genuine good but what has been adulterated.

xlix. That the Church knows absolutely nothingabout its own desolation and consummation, and that it is not able to know anything about it, until the Divine truths which are from the Lord, in the work entitled *True Christian Religion*, are seen and acknowledged.

That the Word has been so darkened and adulterated that no truth appears any more in it.

l. That, for several reasons, this New Christian Church is not established through any miracles like the former Church;

li. But that in the place of miracles the spiritual sense of the Word was revealed, and the spiritual world disclosed, and the quality of heaven and hell was made manifest; and it was also shown that man lives after death as a man —which is superior to all miracles.

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lii. That this New, truly Christian Church, which is being established by the Lord at the present day, will last to eternity, is confirmed from the Word of the Old and New Testaments; and that it has been foreseen from the creation of the world. That this Church will be the crown of the preceding Churches, because true faith and true charity will belong to it.

liii. That in this New Church there will be spiritual peace, glory, and internal blessedness of life, is likewise proved from the Word of both Testaments.

liv. That these things will have place in this New Church on account of its conjunction with the Lord, and through Him with God the Father.

lv. Invitation to the whole of Christianity to this Church, and exhortation that they shall worthily receive the Lord, who has promised that He would come again into the world on account of this Church, and that He would come to this Church.

B. Lastly, Something about Miracles.

i. Miracles happened in the Church before the Lord's Advent, because men were then external, that is, natural, who could be led to their external, representative worship only through miracles.

The miracles which were wrought in Egypt, in the desert, and in the Land of Canaan, even to the present time, are to be enumerated.

That these miracles, nevertheless, never affected mankind.

ii. That miracles were forbidden after the Lord's Advent, when man from external was made internal, and when the faculty of knowing was imparted to him.

If this faculty of knowing were interfered with, man would become more external than before.

iii. That miracles abolish truly Divine worship, and introduce the former idolatrous worship, as has likewise been done during most of the cen-

turies behind us. That these miracles, [those practised among the Roman Catholics,] nevertheless, were not Divine, but were like those that had formerly been wrought by the magicians.

iv. That in the place of miracles there has taken place at the present day a manifestation of the Lord Himself, an intromission into the spiritual world and enlightenment there by immediate light from the Lord in those things which are the interior things of the Church.

But there has been especially the opening of the spiritual sense of the Word, in which the Lord is in His Divine light.

v. That these revelations are not miracles, because every man as to his spirit is in the spiritual world without being separated from his body in the natural world. In my case, however, there is a certain separation, but only as to the intellectual part of my mind, and not as to its will-part. Every man also is in that world as to the spiritual sense [of the Word]; through this sense the Lord is with all those who approach Him in faith in the above light, and through the spiritual sense He is in man's natural lumen or light.

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